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ADDRESS TO THE PUBLIC.

AT the commencement of another volume of the **PANOPLIST** and **MISSIONARY MAGAZINE**, the Editors avail themselves of the occasion, to lay before their readers some of the most important considerations, which relate to the interests of this publication. The time will not be misemployed which is spent in declaring our intentions, and explaining the various means by which, it is hoped, they may be accomplished.

The utility of religious Magazines has been established, both in Europe and America, within the last twenty years, in a manner too satisfactory to admit of a question. As vehicles of information peculiarly interesting to Christians; as bonds of union between pious men of all denominations, and in all classes of society; as incentives to active beneficence; and as the means of concentrating benevolent exertions of all descriptions, they remain unequalled. When judiciously conducted, they have uniformly received the hearty approbation and patronage of wise and good men; and to the extensive circulation which has been given them, may justly be attributed much of that enlarged philanthropy, that fervent charity, that concern for the salvation of the heathen, and those corresponding exertions to extend the knowledge and influence of the gospel through the world, which have cast a radiance over the close of the eighteenth century, and the beginning of the nineteenth, and have promised a more glorious period than the Christian church has ever yet enjoyed. That increasing evidence of the approach of such a period may continue to be afforded, and that we may be the humble instruments of advancing it, in some small degree, is our constant prayer, and, should we be prospered according to our desire, will be our abundant reward.

The religious doctrines which this work has endeavored to support, and is pledged to support hereafter, have been so often made public, and particularly on a recent occasion,* that it is unnecessary, at this time, to state them at large. Though disclaiming all subjection to human authority in matters of faith, and professing to receive the truths of Christianity from the Bible alone, the Edi-

* See the Preface to the second volume.

tors have no hesitation in declaring it as their opinion, that the scriptures were well understood, and powerfully taught by Calvin, and his cotemporaries, the Reformers in France, Germany, and Great Britain; by the ablest and most learned preachers of succeeding times, in the Protestant churches; and by those venerable men to whom America was indebted for the introduction of civilization and Christianity. It gives us pleasure to add, that the same truths which have been so eminently the means of enlightening and reforming mankind, are now believed and taught by the great body of the Congregational and Presbyterian Clergy in the United States. The influence of these truths we most anxiously wish to extend, as we believe them to be the foundation of all true religion in the world. Where union on the cardinal doctrines is found, it should not be interrupted by any thing which fosters sectarian prejudices, or is fitted to serve the narrow interests of a party.

That a Magazine may be most extensively useful, it should contain a variety of matter adapted, as far as may be, to the different tastes, habits, and wants of its readers. An outline of the plan upon which, in our opinion, such a work should be conducted, we present to our subscribers in the following observations; assuring them, at the same time, that we shall consider ourselves bound to conform, so far as our ability shall permit, to the plan which we adopt.

Essays on the primary doctrines of Revelation, written with care and judgment, are eminently instructive. Theology is the noblest of the sciences; yet, thanks to the adorable wisdom of God, it is more easily comprehended by men of common understanding, and in ordinary life, than any other science whatever. There are mysteries indeed; but these are inseparable from the existence, the nature, and the Providence of the Supreme Being. All who with humility receive the divine declarations, will easily understand the great and fundamental principles of religion and morality, and will clearly discern their beautiful symmetry and admirable dependence. These principles are perfectly agreeable to reason, in all cases where reason can be properly applied to them. Though they cannot be taught systematically, and at length in a periodical work of this kind, they can still be occasionally stated, proved, and defended; their uses can be exhibited, and their divine original, and transcendent glories displayed. The distinguishing doctrines of the gospel are never to be concealed, or abandoned. They are to hold a prominent place in exciting and directing any efforts, by which the everlasting interests of men are intended to be promoted. Nothing can be more unwise, in concerns of such amazing consequence, than to give place for a moment to the maxims of the worldly, or the contempt of the light-minded. We have often admired a passage in an address or review written by the Editors of the *Christian Observer*, to the following effect: "That they had ever esteemed it most wretched policy, even *as* policy, to be afraid to look their creed and its enemies in the face, at the same time."* Those who

* We cite from memory only.

put on the *whole armor* of God, are never at a loss for weapons to repel the assaults of their adversaries; while those who neglect this divine panoply, and resort to human resources for defence, are almost sure to be disgraced in the contest, if not utterly vanquished. Some materials it is hoped, our pages may furnish for the instruction and establishment of our readers, in the great principles of the Christian faith.

Yet we consider long and abstruse metaphysical discussions, as not well adapted to the nature of a Magazine, designed for the perusal of all classes of people. Such discussions appear to much better advantage, and fall more naturally into the hands of those who will profit by them, if published as separate treatises. They will then be read more uninterruptedly, and the result of the arguments contained in them will more clearly appear.

Any new light which modern discoveries, or more accurate learning, may throw upon particular texts of scripture, or upon the general scope of any of the inspired writings, will be entitled to particular regard.

Essays on the order, harmony, and government of the church of Christ, on the duties of its officers, and the extent and obligation of ecclesiastical discipline, will, we presume, be acceptable to the religious public. Under these heads may be comprised every thing which promotes the union and watchfulness of Christians; every thing which animates them to the discharge of the peculiar duties which they owe each other, or causes them to feel a livelier interest in each other's spiritual welfare.

It is desirable that a work like this should contain many antidotes to the poison of Infidelity. Though the writings of Paine and his associates have been driven with contempt and indignation from public notice, and, in the course of a few years, have sunk into the abyss of oblivion from which they will never emerge; though Hume is much less read than formerly, and Bolingbroke, Shaftesbury, Hobbes, and writers of the same stamp are scarcely read at all; and though the blasphemous doctrines, and the abandoned lives of modern champions of unbelief, have enveloped them and their adherents in a cloud of guilt and horror, which in the view of sober persons will not be easily dispelled; still the seminal principles of Infidelity exist every where, and are always ready to spring up under the influence of a depraved heart, and worldly passions. For the security of the young, and the instruction of the uninformed, it is necessary, that the plagues which systematic irreligion entails upon its votaries, here and hereafter, should be frequently and adequately described. Their comfortless lives, their pestilent examples, their hypocritical pretensions, and their hopeless deaths, should not be forgotten: nor should the opportunity be lost of contrasting with these forlorn prospects, the joys which result from a scriptural view of the divine government, the pleasure of serving God and enjoying his favor, the blessings of brotherly love, and the hopes of immortality; all which are among the possessions of every hum-

ble believer, and constitute the earnest of that better inheritance which he will receive in heaven.

Latitudinarian opinions in divinity approach to the neighborhood of Infidelity; with different degrees of approximation, however, according to the proportions in which truth and error are mingled. A loose Theology always leads to a correspondent relaxation in the duties of morality. The descent is easy and natural, from the elevated road of virtue to a level with the pursuits and enjoyments which belong exclusively to this world. Whenever the teachers of piety and morality yield to the perverse inclinations of men, and conceal or explain away those truths of the Bible which have ever been, and ever will be, offensive to the natural heart; the immediate consequences, are, indifference to the concerns of a future state, and neglect of religion. As a second grade in the scale of declension, the tone of morals will be sunk, and a lower standard will be erected to suit the practices of those, who will not submit to the restraints of a holy life. The remoter, but not less certain, consequences, will be a general profanation of the Sabbath, inattention to the religious education of the young, and practical, if not professed, Infidelity. To counteract these baleful tendencies is an object which every good man will approve.

Perhaps no department of a good Magazine is surrounded by so many difficulties, as that which is occupied by Reviews of New Publications. Our work will not be sufficiently extensive to admit reviews of all the books on literary and scientific subjects, which may be published; nor would the admission of them comport with the design of a work intended for general circulation. Even a brief notice of all the Sermons and other religious pamphlets, which are issuing almost daily from the press, would take up more room than can be spared without injury to other departments. In the selection of books to be reviewed, we must, therefore, consult not only their intrinsic character, but the state of religious controversy; and must inquire what errors are most prevalent, and what truths most important to be inculcated.

We are not insensible of the various and opposite dangers, which attend the management of controversial subjects, in days like these. To possess a glowing, watchful zeal for the truth, and yet hear patiently the arguments, and detect calmly the sophistry of error; to exhibit, at the same time, a hearty reprobation of falsehood, and real kindness towards the persons of its abettors; to treat the sneers of the profane, and the calumnies of the unprincipled with just indignation, without feeling or exciting the heat or the bitterness of anger; to be willing that every writer should be allowed the full force of his reasons, and receive due credit when right, as well as due reprehension when wrong; and to make proper distinctions between educational prejudices, unintentional error, wilful misrepresentation, and fraudulent impositions on the public, are qualifications of rare attainment, though necessary, in some good degree at least, to every accomplished reviewer.

With these things in view, we shall constantly aim, however deficient we may be in talents or learning, not to transgress the great law of love; and not to forget our own liability to mistakes, misconceptions, and false conclusions. While we hold that religious truth will be easily found by sincere and unprejudiced inquirers, it is to be remembered that men are not naturally sincere and unprejudiced; and that they will hardly become right at all, and, if right, will hardly remain so, without continual prayer, vigilance, and humility. We wish to keep in view our own participation in the general corruption, and that it becomes not any man to assume the character of an infallible censor of his fellow men. As we confidently believe our religious doctrines to be those of the Bible, we are to be considered as always referring to the Bible as the perfect test. We would wish our pages to be so conducted, as that, were it possible for us to revise them a century hence, when all the passions of the moment shall have been forgotten, (however our knowledge may have been increased, or our views rectified,) we should not have occasion to blush for the spirit manifested, or to expunge a sentence on account of its unchristian tendency. And though so complete a victory over passion, provocation, and infirmity, is rather to be desired than expected, we shall anxiously strive to obtain it.

In order that a publication of this kind may have much weight of character with the public, it is indispensable that the assistance of literary men should be given to it. Such assistance we shall make every exertion to acquire; and we have the assurance, that in many instances it will be afforded.

Articles of Religious Intelligence are in every point of view, extremely interesting to all classes of persons in the religious community. Proceedings of Bible Societies, and of other associations for the purpose of promoting Christianity, especially of Missionary Societies at home and abroad, will be procured and inserted as seasonably as possible. The exertions which are made to disseminate the gospel in Asia, and every thing which may give information of its progress in that benighted portion of the globe, will be deemed peculiarly important. To furnish our readers with the most authentic communications on these subjects, all the valuable religious Magazines of the day will be consulted, and every practicable use will be made of private epistolary correspondence.

Judicious Narratives of Revivals of Religion, in our own country, have ever been esteemed eminently useful. Within the last fifteen years, many parts of the United States have been highly favored with such attention to the concerns of the soul, as may, with the strictest propriety, be denominated a Revival of Religion. That this has been the case, is as well established with the sober and candid, as that there is any such thing as religion existing among mankind. Accounts of such revivals have a powerful influence to awaken the careless, to animate and encourage the desponding, to make the wicked tremble, to stimulate the pious to prayer and other efforts, and to increase the union and love of those who rejoice

in the gracious visitations of the Holy Spirit. The events which take place on such occasions should be faithfully and concisely stated, without expecting in every case to avoid the scorn of the ungodly. Such religious awakenings, however, as have taken place in almost every period of the Christian church; which have been gloried in by the wisest and best of men as tokens of the peculiar favor of God, and have been followed by the *peaceable fruits of righteousness*, are always to be distinguished from the vagaries of a wild imagination, and the clamors of enthusiasm.

Memorials of those who have been eminently useful in their generation, we shall with pleasure record in the Biographical department. Our country has produced many such men; and their lives would furnish large materials of amusement and instruction. It is only necessary that those who were best acquainted with them, and are competent to the task, should take the trouble of writing such particulars respecting them, as the public would be interested in learning.

Obituary notices of persons of every age, and from every grade in society, who have remarkably exhibited the power of religion, will be gladly accepted. The death bed of a youth, or even of a child, whose heart has been sanctified by divine grace, is often the scene of much heavenly instruction.

We shall think ourselves warranted to extract from similar publications pieces of superior merit. It is true that a prejudice is indulged by some against the insertion of any thing but original matter, and, doubtless, original matter should ever be preferred to any other of no more than equal value. But when an essay appears in a respectable foreign Magazine, written, on a seasonable topic, with great learning, lofty eloquence, and unfeigned piety; an essay which would not be seen, unless extracted, by a fiftieth part of our readers, we cannot doubt that the good of the great majority will be consulted by republishing it.

Those who have leisure and ability to write for the public, are earnestly invited to favor us with the fruits of their study and reflection. Any subjects within the scope of the preceding observations, will correspond with our design. A wider range might have been taken, but our limits would not permit. While we cordially solicit the aid of literary men, it is not to be forgotten, that the very essence of the Editorial office consists in the power of admitting or excluding what is offered, so as to accomplish most effectually the objects of the publication. If any persons should feel disappointed that communications made by them do not appear, they will do well to consider, that there may be satisfactory reasons of a personal, local, or temporary nature, why pieces even of decided merit should not be admitted. Another declaration which we feel it necessary to make explicitly, cannot be better expressed than in the words used by the Editor of the Christian Observer, on a similar occasion, and adopted several years ago, by the Editors of the Panoplist: "It is hoped that correspondents will permit slight alterations to be made in the phraseology of a paper, when it shall

be deemed expedient; and this liberty will always be supposed to be granted, unless expressly withheld."

We close this address by stating our hopes, that this publication may be the means, in some measure at least, of uniting the pious of all denominations; of making men feel the need of combined exertion in the service of God; of enlarging the views and directing the pursuits of youth; of promoting religious reading; of making literature subservient to the highest interests of mankind; of awakening Christians to the duties of prayer, watchfulness, and beneficence; of presenting and illustrating the radical difference between the righteous and the wicked; of communicating anxiety for the salvation of the heathen; of urging to the support and encouragement of Missionaries; and, in all these and many other ways, of extending the boundaries of the Redeemer's kingdom.

RELIGIOUS COMMUNICATIONS.

DIALOGUE ON UNIVERSAL SALVATION.

Concluded from Vol. II. p. 556.

R. THE first passage, reverend Sir, which I shall produce from the infallible word of God, against your erroneous views, is 2 Thess. i. 7—9, where it is declared, that *the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them, that know not God, and that obey not the gospel of our Lord Jesus Christ; and that they shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* You cannot deny that this relates to the future condition of men.

M. No; that must be admitted; but then if *destruction* is to be endured, men will not be miserable for ever; they will be annihilated.

R. Annihilation is not the meaning of destruction; but it means the loss of happiness, the

desolation of our enjoyments. The word occurs, as you will see, if you examine, in but three other places in the New Testament, where we read of the *destruction of the body*, and also that when men say, *peace and safety, then sudden destruction cometh upon them*; and we read also of *lusts, which drown men in destruction and perdition*.* The next verse to this last, relating to the same subject, explains it by declaring that the covetous *pierce themselves through with many sorrows*. You see nothing like annihilation. Besides, this is a doctrine, which you do not really admit.

M. That is true, but when you come against me with a lance, I may break it in pieces in any way, that I can.

* 1 Cor. v. 5; 1 Thess. v. 8; 1 Tim. vi. 9.

R. Not if you disarm yourself at the same time. When you believe, as I do, that destruction implies only the loss of all happiness, is it honest in you to evade the passage?

M. Let it be then, as you say; but do you not know, that *everlasting* in many places does not mean perpetual?

R. If you were perfectly correct in your statement, the inference which you would draw would not be just. What if the mountains, which are to be destroyed are called *everlasting*? Does it follow, that when the word is applied to a different subject, for instance, to *future punishment*, it must have a limited meaning?

M. It proves that it *may* have that meaning.

R. So then, when Abraham (Gen. xxi. 33) worshipped the *everlasting God*, he worshipped a being, who *may* have an end!

M. Not so, for God is in his nature everlasting, and the subject determines the meaning here.

R. Pray how do we know, that God is everlasting, but because he is declared to be so in the Scripture; but because the word *everlasting* is applied to him? The proper meaning of that word is unquestionably *perpetual*; the Greek word, as learned men say, is compounded of two words, which signify, *always existing*. Never, therefore, is it to be understood in any other sense, except when figuratively used, or when the subject necessarily limits its meaning.

M. That is my principle exactly.

R. Be so kind as to show me

how it will apply in the present case. Is there any thing in the nature of pain and suffering, any more than in the nature of happiness, which necessarily supposes an end?

M. It is my belief, that all punishment is disciplinary, and of course must have an end.

R. This belief is a mere assumption. Scripture does not authorize it; reason does not confirm it: for in this world, to which our observation is confined, much the greater part of the misery, which exists, is not disciplinary. Many groan through life in anguish, without any improvement of their characters; losses and afflictions frequently harden men in sin; and millions have been instantaneously cut off by means of the wars, which have desolated the world.

M. But these inequalities will be made up in the other world.

R. That is the question before us; and I am asserting that it cannot be proved by *reason*. We must rely solely on the Scripture for instruction in this point, and in examining Scripture we must not take the thing for granted, respecting which we differ.

M. Well then, I say, that *everlasting destruction* is to be understood in a *figurative* sense; the punishment will be long.

R. Let us first determine the principle, which must govern us in determining whether a phrase is to be understood in a *literal* or in a *figurative* sense. Will you not admit that every expression is to be understood *literally*, unless there is some good reason for understanding it dif-

ferently? If you deny this, will you not bring the utmost confusion into language?

M. I am content with your rule; and I wish to see how you will apply it to the words of our Savior, when he had taken the bread, *this is my body*? Why not take the words literally? Because *your reason* will not admit the popish doctrine. So also *my reason* will not admit the Calvinistic doctrine of everlasting torment.

R. You are not correct in assigning the cause of my construction of the Savior's words. It is not because my reason cannot comprehend the doctrine, if the words be understood literally; but because the words *in themselves* do not require that construction. Learned men inform us, that in the dialect of the Hebrew, in which our Savior spoke, as well as in other oriental languages, there is no word meaning the same thing with the English word, *represent*. Christ therefore could not say, *this bread REPRESENTS, or denotes, my body*, but was obliged to say, *this bread is my body*. So Joseph, when he explained Pharaoh's dream, said, *the seven good kine ARE seven years*, that is, they *represent* seven years. When, therefore, the Savior used the above expression, the disciples were allowed, by the very nature of the language, to understand the words, in the sense most plain, easy, intelligible, and probable. They saw their Master in his proper body, holding a piece of bread in his hand, and they heard him say, *this is my body, which is broken for you*; could they for an instant hesitate as to his meaning? Could

they entertain a possible doubt, especially after they heard him say, "this do in *remembrance* of me?" But with respect to the sense of *everlasting destruction*, there is nothing uncertain in the words, and nothing uncertain in the subject. There is nothing in the circumstances to incline us to understand the word *everlasting* figuratively; there is no intimation that the destruction will come to an end. To admit your construction, is to destroy the analogy of the language, and to involve the plainest expressions in doubt.

M. I have already told you, that everlasting is frequently used in a figurative sense, and it may be so used here.

R. And I have already shown you, that it is not to be so understood without some good reason. The Greek word for everlasting, it is said by those who know, occurs seventy-one times in the New Testament, and only in five places is there the shadow of a reason for understanding it in a limited sense; and even those places you perhaps will not be able to wrest from me.*

M. I perceive that we shall not agree. Can you produce any other passage.

R. Let me first ask you, what you understand by *everlasting life*?

M. Perpetual happiness in heaven, which I think all will enjoy, and none will finally lose.

R. How different are the words of our Savior, Mat. xxv. 46, *and these shall go away into*

* Romans xvi. 25, rejected by Griesbach; 2 Tim. i. 9; Tit. i. 2; Phile. 15; Jude 7.

everlasting punishment, but the righteous into life eternal. Here, as you know, the Greek for *everlasting* and *eternal* is precisely the same, and by consequence the *punishment* will terminate no sooner than the *life*, and as you understood the latter to be perpetual, both must be so. The same doctrine was revealed to the ancient prophets. Daniel predicts, *that some will awake to everlasting life, and some to shame and everlasting contempt.* In my opinion these two passages alone are sufficient to decide the question of the perpetuity of future punishment.

M. I do not believe the wicked will suffer eternal torment.

R. But how do you understand the passages just quoted?

M. That must be a poor cause, which is not able to bring something specious in its support.

R. Very well; but you do not answer my question. I have given, I think, a just explanation of the passages you have quoted.

M. If you will have my view of the texts, it is this, that *everlasting* is used in different senses, when applied to life and punishment.

R. What, when used in the same place, and when there is a direct antithesis in the parts of the sentence? Is it possible that there is such ambiguity in Scripture? Suppose you should say to me, 'God will be for ever happy in himself, and man will be for ever happy in heaven,' would you not accuse me of perverting the unequivocal meaning of your words, if I should declare that you asserted the hap-

piness of God to be everlasting, and that of man to be only for a limited time?

M. Let me hear your other proofs.

R. Mark iii. 29. *He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of (obnoxious to) eternal damnation.* The import of eternal in this place is established by the parallel place in Mat. xii. 32, *Who-soever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.* What can be more clear and decisive.

M. But is it said that any committed this crime?

R. In Mark the reason is assigned for the above denunciation? it was uttered *because they said, he hath an unclean spirit.* Does not this imply that the crime had been committed?

M. Pray go on with your quotations.

R. Rev. xx. 10, *And the devil, that deceived them, was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

M. *For ever and ever* means only to the ages of ages, that is for a very long period.

R. So then, when glory is ascribed to God *for ever and ever*,* the Most High is to be honored for only a very long period! If you examine the places, where the words *for ever and ever* occur in the New Testament, you will not find one, in which a limited duration can

* Gal. i. 5; Phil. iv. 20, &c.

reasonably be supposed to have been intended. The expression is most evidently used to denote, and forcibly too, perpetual duration.

M. That is your faith, but it is not mine.

R. What say you to our Savior's declaration of Judas, Mat. xxvi. 24, *it had been good for that man, if he had not been born?*

M. That is only a proverbial expression, which implies that Judas would suffer much misery.

R. I have heard of this evasion before; but the phraseology in the Greek, it is said, renders this supposition incredible; for it is literally, *it had been good for him, if that man had not been born*; the words closely relate to the person, who had been spoken of; there is nothing general in the form of the expression, as there would be if it was a proverb.

M. I am ready to hear you through.

R. I wish you were as ready to receive the truths I utter. Christ says, John xvii. 9, *I pray not for the world, but for them, which thou hast given me.* Now if all men are to be saved, why should not the Savior pray for all? Besides, if there is no such thing as everlasting punishment, why should Jesus Christ, who is the truth, speak in these words found in the ninth of Mark, *If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire, that never shall be quenched?*

M. The fire indeed will burn for ever, but the condemned at

the day of judgment will not be in it for ever.

R. So you would suppose the instrument of punishment to be continued, after all the wicked are restored, and there are no subjects of punishment in the universe! However, if you read the next verse, you will be deprived of this hypothesis, for it is there said, *THEIR worm dieth not.* How can this be, if they are delivered from misery? How can punishment be continued, when it is not felt?

M. I hope you are near the end of your proofs, for I wish to converse on the excellency of the universal doctrine.

R. Nothing is excellent but truth, and Scripture is the foundation of truth. In John iii. 36, you will find this declaration, *He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him.* Can any mode of expression more strongly assert the perpetual continuance of the misery of the unbelieving? I might accumulate new proofs, but I will content myself with one more passage, contained in the last chapter of the Bible, *the time is at hand; he that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.*

Now I ask you, Sir, what doctrine of scripture is supported by stronger, plainer, and more unequivocal proofs, than that of the everlasting punishment of the wicked?

M. I have already observed, that there are difficulties in the

Bible, and we ought to expect some obscurities in revelation. You have cited some passages, which seem to favor your gloomy doctrine; but they do not convince me.

R. Undoubtedly the Bible may contain some mysteries, but a plain matter of fact, such as the everlasting punishment of the impenitent, asserted repeatedly in express words you would not consider a mystery?

M. Every thing is mysterious which brings difficulties to our reason.

R. Mystery then is no cause for rejecting a doctrine. You believe you can move your hand; but *how* you do it is a mystery. The sun shines; but *how* it shines you do not know. The scripture asserts everlasting punishment; there is no mystery in the doctrine.

M. It is irrational, that men should be thrown into torment for ever for a few sins.

R. Your reason may find difficulties, but if the scripture asserts the doctrine you are bound to believe it; and that the scripture does assert it, I have demonstrated. Besides, have you considered the evil of sin committed against a Being inconceivably exalted above us, in contempt of his express command, and implying in it a rejection of his offers of mercy. For a momentary transgression of human laws, you may be hurried to execution. What then does a *life* of ingratitude, and rebellion against your Maker deserve? But after all, whether any doctrine seems rational or not, if we believe the scriptures and the scriptures declare it,

the doctrine must be admitted. Would you bend the scriptures to suit the narrow conceptions of man?

M. How delightful the thought that all at length will be happy; that after a certain period the billows of trouble will sink into rest, and a sweet calm will be spread over the ocean of universal existence?

R. Yes, and how delightful are many of our dreams? How soothing it is to the sinner to hear the cry of peace, when there is no peace; how consoling for him to anticipate heaven, while unqualified to dwell with the righteous?

M. But God is able to qualify all after a period of punishment.

R. He is *able* also without punishment; but where has he declared that he *will* do it?

M. So you believe the Almighty will suffer sin, which is directly opposed to him, to continue for ever, when it is in his power to do it away?

R. Why should he not suffer it to continue for ever as well as for near six thousand years? Had he not power to do it away long ago, and even to prevent its entrance into the world? This is a subject too deep for us, and we had better content ourselves with scripture facts.

M. No; it is not too deep for us. It was necessary, that man should be a free agent, and as such he would sin if he chose, and sin could not have been prevented.

R. This freedom, you believe, will be continued to man in the other world.

M. It must always belong

to man, for it is his glory, and distinguishes him from a machine.

R. Well then, a most profligate sinner hears the preaching of the truth and despises it; he is the enemy of God; he loathes religion; he is punished in this world by years of pain, but he is still the enemy of God, and blasphemes his Maker. This man dies, and carries his hard heart with him. What possibility is there, that he should ever become holy, and be saved?

M. God has promised it.

R. I have shown you that he has not; but admitting, that the promise was made, how could it be fulfilled? On your system man is the master of his actions, and the determined sinner is above control; he would continue in sin notwithstanding the divine promise.

M. Suffering will bring men to their senses.

R. It may abase the proud; but it cannot bestow a new disposition, it cannot change the heart, it cannot make the wicked good, it cannot eradicate the spirit of selfishness.

M. I will then give up free agency, and admit, that men are converted in the future world by divine power on their hearts.

R. Pray where do you read of *conversion in another world*? Do you not read, *that now is the accepted time, and now the day of salvation*? Do you not read of a period, when *men shall call upon the Lord and he will not hear*? But supposing, that future conversion is possible, if you once admit that God renews the heart, you involve yourself in the same difficulty, which you consider as encumbering the doctrine of everlasting punishment.

You must explain the reason for suffering sin to continue so many centuries, when it might have been prevented, and you must reconcile its existence with the divine perfections. If you will do this, I will prove, by *reason* the perpetuity of future punishment.

M. It is my faith, that there is no more evil in the world, than is necessary for the highest good of every man.

R. It is my faith, that there is no more evil, than is necessary for the good of the whole; of the system; of the universe. As to your doctrine, it is liable to the most unanswerable objections. We see men of apparently the same powers, and of similar tempers, &c. placed in unequal circumstances; some overwhelmed with calamity, and others gladdened with constant success; some descending rapidly into vice and infamy, and others advancing in virtue? Is the individual good of *all* in this way most effectually promoted?

M. According to your system one man is made to suffer for the rest.

R. You have admitted heretofore, that it would not be unjust in God to suffer men to perish, for otherwise he could not be merciful. If he is in justice bound to save men, there is no opportunity for the exercise of mercy in their salvation. If then he would not be unjust in suffering the wicked to perish, his character is not impeached, if some of the sinful are continued in punishment for ever, especially if this preserves order in the divine kingdom, or promotes the good of the whole.

M. Well, I am sorry you

believe the melancholy doctrines of Calvin.

R. I believe, reverend Sir, the true doctrine of the holy scripture. As for your doctrine, founded on your own imperfect reason, I think it most dangerous to the souls of men. It induces a fatal security. It destroys those salutary restraints which preserve the peace of society. It opens the flood-gates of iniquity. "Let us eat and drink, let us defraud and deceive, let us by every means accomplish our purpose, for to-morrow we shall go to heaven," is the natural language which it inspires. The qualifications for eternal life are overlooked. "Happiness is certain; punishment if there is any, is disciplinary; let us then live as we list; let us with our songs of peace and good, drown the terrible voice of threatening, uttered in the holy scripture; let us not keep our eyes from any good thing." Such is the use, which most men will make of the doctrine. Pardon me, Sir, while I say, that I consider the preachers of this doctrine, and those who do not preach against it, as loosening the bonds of society; as scattering the seeds of every vice; as being blind themselves, and leading the blind into the ditch; and as being, if we may judge from the *effect* of their labors, without speaking of their *motives*, the destroyers of immortal souls.

For the Panoplist.

SOME years since I began a series of Lectures on the *Evidences of Divine Revelation*,

with an intention to form an Epitome of what had been published on that subject, so far as it had come to my knowledge. I proposed, also, to interweave in the progress of the work a number of observations, which I had not seen made by others. After I had proceeded a little way in the execution of this design, it was given up. Unless I am mistaken, a considerable variety of matter would be agreeable to the readers of the Panoplist. It may, perhaps, be now and then convenient, to fill up a gap in that publication, with one of these Lectures. If, however, they should not be thought suited to the design of the work; and should not be published, I shall be satisfied. C.

LECTURES ON THE EVIDENCES OF DIVINE REVELATION.

No. I.

ONE of the points, to be settled in all investigations of this subject, is *that a Revelation is necessary*. He, who believes it is not necessary, will scarcely be persuaded, that God has given it. It will be difficult for a thinking man to believe, that a Being of Infinite Wisdom has done any thing in vain. Still less will it be admitted, that he has performed a work of this magnitude, without sufficient reason. On the Necessity of Revelation, therefore, it will be the design of this Lecture to mention a few considerations.

According to the scheme of those, who deny the existence of a Revelation, man was created with exactly the same powers, of which we find him possessed at

the present time. I say, *according to their scheme*, because they are evidently not warranted to form any other supposition. Their fundamental doctrine is, that the world has been universally conducted in conformity to the existing laws of nature, or that system of Providence, which we see every where pursued. "*All things*," they declare, "*continue as they were from the beginning of the Creation.*" The contrary supposition would, therefore, be hostile to their principal doctrine. It would, also, be a mere assumption unsupported by experience, or even by any probable argument.

But Infidels have a fair claim to the supposition, *that man was created in a state of maturity*; since no reason can be alleged, why he should be created in an infantine, rather than in a mature state. His powers may, therefore, be fairly supposed to be such, as we find in the perfect state of manhood. Of knowledge, however, and that of every kind, (unless we suppose it miraculously communicated to him,) he was absolutely destitute. But this supposition Infidels are not permitted to make: since the admission of one miracle, on one occasion, infers the existence of other miracles on other occasions equally important. Man, therefore, began after his creation to receive his first ideas through the medium of his senses; or in other words from experience. From an infant he differed in nothing but the maturity of his powers. From the same external objects he would receive the same impressions; but must be supposed to

receive them in a more perfect manner. These ideas, also, he would sooner begin to compare; to form them into propositions; to mould these propositions into reasonings; and to conduct them to conclusions. He would also compare, reason, and conclude, to an extent, and with an accuracy, superior to what would attend the efforts of an infant; would think with fewer errors; and act with less exposure.

If we suppose man created *in a recumbent position*; a position which seems necessary to his safety; the first thing, which would be necessary for the preservation of his life, would be to walk; that he might obtain food to satisfy his hunger. At first thought, it may seem an easy task for a man of mature strength to perform this action. A little reflection, however, will convince us, that the opinion is erroneous. Infants would be able to walk some weeks earlier than they actually walk, (for they evidently have sufficient strength) if they were possessed of the art of balancing themselves. All of them spend a considerable time in learning this art; and notwithstanding the attention and care of parental guardianship, and notwithstanding the continual instruction which they receive, usually hurt themselves so much, and so often, by falling, as not to be inclined, without much solicitation, to make new efforts. Without this solicitation it is questionable whether these efforts would ever be made again, until after the injuries, which they had received, were forgotten.

The man, whose situation we

are investigating, would be as absolutely unskilled in the art of balancing himself, as an infant; and would be destitute of all superintendence, instruction, and solicitation. Should he attempt to walk, when this effort became necessary; he would fall, of course; and would probably be sufficiently wounded to find little inclination for the speedy repetition of so unsuccessful an effort.

It may with propriety be observed here, that *he would be unhappily prepared, ever to make the attempt, by his perfect ignorance of distance.* Infants, plainly, have not, for some time, any idea of distance: for they will endeavor to reach a candle, on the opposite side of a room, as readily, as one, held within twelve inches; and will discover by the modes, in which they make use of their hands, that they have no distinct conceptions of the distance between them, and the object which they attempt to grasp. The man, just created, would necessarily have the same ideas. A person, blind from his birth, is said, after the film which obstructed his sight was removed, to have supposed, that *the objects, which he saw, were in his eyes;* and not at a distance from them. Nor could he, for some time, be undeceived; notwithstanding all, which he had heard of the nature of sight, and of the nature of distance. Such would be the situation, and such must be the conceptions, of the newly created man. He would not attempt to move, therefore, because of distance, and of motion, in the proper sense, he would have no apprehension.

Some time, also, would be necessary to teach him, even in the least degree, *the use of his hands, and feet.* An infant certainly knows not, for a considerable period, the use of either. Few persons, I suspect, are sufficiently attentive to the early actions of infants to realize how little they know with respect to this subject. But the man, in question, would know very little more. From the slow instructions of experience, only, do we learn any thing, which relates to the conduct of our bodies, or our minds. *A priori*, we know nothing.

I have mentioned hunger as the cause, which would first prompt the man to move. Should pain, or weariness, be alleged as prior causes of this nature, the allegation may without any difficulty be admitted; since the admission would make no difference in the result. Relief from the pain, produced by long continuance in one posture, would be acquired by barely changing that posture; and, when this was done, no further effort would be made, for the time.

Should we suppose all these difficulties, insuperable as they seem, at length surmounted; they would be followed by others, which appear equally serious. The man, we may imagine, has begun to walk in search of something, which would remove the pain of hunger, and if you please, of thirst also. How shall he know, early enough to preserve him from perishing, that the pain of hunger and thirst can be removed? Experience he has had none. Arguments *a priori* he cannot have begun to form.

It seems impossible, therefore, that a thought of this nature should enter his mind. It may, perhaps, be suggested, that *Instinct would supply him with this knowledge. Instinct is a tendency, inwrought in our nature by God, directing the subject of it immediately, without comparing, reasoning, or concluding, to the end for which it is given.* This end it accomplishes directly, perfectly, and alway; and in the same being always in the same manner, without any variation. Thus, if I may be allowed the expression, the infant calf, lamb, and bird, directly and perfectly apply to the objects, necessary to sustain their life; each in its own way, and in no other; and each pursuing that way so long as it is necessary, and not a moment longer. The parent bird does exactly the same things, to raise her young; and no others. Every bird does these things perfectly; and does them alway. But no animal was ever known to improve an instinct, or to change it, materially, in any respect. Complete at first, it continues exactly what it originally was; and is evidently the influence, and direction, of the Creator; totally superior to reason so far as the end in view is concerned; but reaching nothing, and aiming at nothing, beyond.

The instincts of animals are many, and important; because their reason, if I may allow them to have reason, is insufficient to direct or sustain them. In man, instincts are few, and feeble; because in the infantine state he is directed and sustained by the reason of his Parents, and in the

subsequent periods of life by his own. Instincts appear to be given, merely to supply the deficiencies of reason.

It will be remembered, that no instincts are here to be supposed, beside those, which the human race now possess.

What would be the tendency and effects, then, of these instincts in the newly created man? It will be said, that they would prompt him to put something into his mouth; and to eat and swallow that something, in order to relieve hunger and thirst. This, however, is said, without proof. That infants derive nourishment in this manner from food, put into their mouths by the contrivance of another, will in vain be alleged as an argument in favor of this opinion. The instinct of the infant prompts him, unquestionably to suck every thing which is put into his mouth, and every thing indiscriminately; but can enable him, in no degree, to design by this conduct the alleviation of his own hunger; much less to contrive the means, by which his hunger may be thus alleviated. Were he not provided with this instinctive propensity; he would perish, whatever others might do to preserve his life. Were others not to provide, and apply, to him the means, by which he is thus preserved; he would perish, notwithstanding this propensity; as well, because he could not contrive, as because he could not administer, them. To contrive and apply them is the result of knowledge and experience; of knowledge of the end, which is to be accomplished, viz. the relief of hunger, and the

means by which it is to be relieved; of experience, by which this knowledge is furnished.

It may, therefore, be rationally doubted whether man, thus circumstanced, would ever think of eating or drinking, in order to relieve his hunger or thirst.

But let us suppose this difficulty also overcome; and the design of eating and drinking actually commenced. What would induce the man to select one object for food, rather than another? It is evident that he could possess no knowledge of the qualities, which fit certain substances to become our food, nor of those which render others unfit. Of this knowledge experience is plainly the only source.

I can think of but two kinds of inducements which would prompt him to any such selection in this case: viz. *the appearances which certain objects would make to his senses, and example.*

By the example of beasts and birds, the only living beings within his knowledge, he could not, I think, be led to the use of any means, which would sustain his life. From grass, seeds, and grains, such sustenance plainly could not be derived. The two former would only disgust his palate, and fail of satisfying his hunger. Grains unprepared, and undressed, instead of preserving, would destroy, him. Even wheat undressed, and suffered to ferment in the stomach, will ordinarily prove fatal both to man and beast. Fruits he might be induced to eat, both by the example of animals, and by the beauty and fragrance, with which many of them are

invested. But I know of no fruits, which, eaten in their native state, will sustain life for any length of time, except one or two, found only in regions, where the first men, certainly, were not created.

It will not be supposed, that the newly-created man, would be prompted to eat flesh, in imitation of carnivorous animals. The terror, instinctive in the human mind, would drive him, if he knew how to escape, from a scene of suffering and slaughter, rendered doubly horrible by the roar of fury, and the cries of agony and death.

We may, however, although without any warrant, suppose all these obstacles vanquished. Difficulties still remain, which appear insurmountable.

The first men, so far as history, or tradition, or our reason, judging from all the existing sources of argument, conduct our researches concerning this subject, lived in the country of *Iràn*, or *Persia Proper*, or in some or other of the Persian Provinces bordering upon *Iràn*. Of course the first men, or the first man, must reasonably be supposed, according to the scheme of Infidels, to have been created here. But in what part soever of this country man was created, *he must, at a little distance of time from his creation, have had the evils of winter to encounter.* As winter could not be foreseen by him, he could not possibly make provision against these evils. Nor, if it had been foreseen, could he possibly know in what manner such provision might be made.

The first severe frost would, of course, destroy all vegetable

substances; which we here suppose to have begun to furnish him with subsistence. From this time a considerable period would intervene; at least one fourth of a year; before he could find any new means of sustaining life. How he would be able to subsist through this period does not appear.

In the mean time, *he would, of necessity, be totally destitute of clothing.* A naked man, exposed without any preparation, or previous custom, to the heat of the summer sun in the country of Iran, or even in a climate many degrees farther north, would perish of course. Equally liable would such a man be to perish by the frost of the succeeding winter. Should we suppose him, against all probability, to find shelter in a cave; (I say, against all probability, because to seek such a lodging requires knowledge, which he could not possess;) he would still be destitute of food, and of all means of procuring it. If he should live until this time, therefore; he must perish in this manner at the close of the first mild season after his creation.

Thus, according to the supposition, on which is founded the scheme of Infidels with regard to this interesting subject; viz. that since the creation all things have gone on as we see them at the present time; or that the same, and only the same, laws of nature have, always, and uniformly, operated; or that the same causes and effects, which now exist, have always existed; man would have certainly perished

within a little distance of time from his creation.

If any new or peculiar powers be supposed to have been given to man at the creation, differing from those, which we now find in men; those powers must have been without the present laws of nature, and of the kind denominated miraculous. On this supposition the favorite doctrine of Infidels is given up. On this supposition, since the existence of miracles is admitted, and the existence of all miracles, which any proper occasion might require; Revelation must certainly be more easily admitted, than any other. Revelation is here the miracle peculiarly demanded; the miracle peculiarly suited to the circumstances of the man; the miracle, which would completely supply all his wants, and prevent all his sufferings. All that a man, created with mature faculties, needed, additionally to the blessings provided for him at his creation, was knowledge; the knowledge, necessary to direct him in the use and application of his faculties, and to acquaint him with the nature of the several objects, which were to sustain his life, and administer to his enjoyment. Revelation was the only means of supplying this knowledge, and therefore must, so far as we are able to discern, be the blessing first communicated to him. The fitness of Revelation to relieve all the necessities of the newly-created man every person must perceive, who reads the history of the creation, given us by Moses.

(To be Continued.)

REVIEW OF REVIEWS.

Review of a Sermon preached Jan. 10, 1810, at the Dedication of the Church in Park-street, Boston. By Edward D. Griffin, D.D. stated preacher in said Church, and Bartlet Professor of Pulpit Eloquence in the Divinity College in Andover. Anthology, Vol. VIII. No. 2. p. 128—136.

IN our remarks on this Review we shall pass in silence the more minute concerns of taste and criticism, and attend to those things, which we deem most interesting to the kingdom of God. In expressing our sentiments of those, who mean to employ the advantages of a Review for waging war against the doctrines of grace, we shall study no great reserve. Fidelity and usefulness to the cause of Christ is our object. This cause, we well know, cannot be promoted by enlisting the unsanctified passions of human nature in the defence of the truth. The spirit most important and necessary for the advocates of the truth, is the spirit of the dove, that descended on the head of Jesus at his baptism, and qualified him in the highest sense "to bear witness to the truth." Under the influence of this spirit, the followers of Christ would not, in common cases, wish to take up the weapons of controversy. But the example of Christ and his apostles authorizes and requires us to bear public testimony against prevailing

error and vice. For the safety of the cause, which we have undertaken to defend, we feel no apprehension. Though it has appeared to its boasting assailants* to be a "frail and crumbling fabric;" it is, in our view, a building of God, immovable and everlasting.

The "Society of Gentlemen," who conduct the Anthology, have from the beginning seized every opportunity to show their enmity against the religion usually called orthodox. Every book, which contains the doctrines of the reformation, with whatever ability and candor it may be written, is sure to excite their disgust and abhorrence. Although they profess high respect for the religion of our forefathers; yet every thing which constitutes the distinguishing glory of that religion, they endeavor to deform by misrepresentations, or to overwhelm with reproaches. And not content with what they are able to effect by their own attacks, they endeavor, with high professions of charity, to set the orthodox against one another; to excite jealousy and sow discord among Christians, who, embracing the same great doctrines of revelation, are disposed to lay aside their inconsiderable differences, and to unite and cooperate as brethren.

It would facilitate our work, as reviewers, and assist the de-

* See Review of Dr. Lyman's Sermon, Anthology for Sept. 1806.

cision of the community, if these gentlemen would cease to hide any part of their object, and would honestly declare, what religious opinions they embrace, as well as what they oppose. But for the present we must be content to examine the manner, in which they treat the sentiments of others.

We shall first attend to their remarks on that part of Dr. Griffin's sermon, which relates to the doctrine of the Trinity. Here we shall lay down the principle, by which we regulate all our reasoning on this subject, and which cannot be disregarded, without setting aside the authority of the Bible, and going back to Deism. The principle is this: *As God, who perfectly knows himself, has, by a special revelation, given us instruction concerning his existence and perfections; all that remains for us is, by assiduous, candid, and devout study of the Scriptures, to ascertain what that instruction is.* Accordingly the question, as to the doctrine before us, is not, whether any objections can be urged against it; nor whether any difficulties attend it; nor whether the genius of man could ever have discovered it; nor whether by our own reason we can see why there should be three persons in the Godhead rather than four or five; but whether the doctrine is contained in the Scriptures. It is obviously as proper, that our reason should submit to the doctrines of God's word, as that our passions and pursuits should submit to the authority of his law.

The doctrine of the Trinity is a doctrine, which these Review-

ers think themselves at liberty not only to investigate with irreverent boldness, but to bear down with ridicule and contempt. The statement of this doctrine, made by the author of the sermon, appears to have been the principal thing, which roused their exertions. That part of the statement, which it is necessary to repeat, is what follows.

"That body, [the body of Christ,] belongs to one, in whom the human nature is raised to a *personal union* with the divine." p. 8. The author inserts an explanatory note. "By this is meant, (1,) that the union is so intimate, that, with the same lips and in the same sentence, He can apply to both natures the same *personal pronoun*," &c.

"This infinite favor, [God's dwelling with his people,] comes to men through the intervention of the Son of God, the anointed Mediator, the Christ: not the second person in the Trinity *as such*, and by no means the man of Nazareth *as such*; but an agent, who, appointed by the Father, and subject to his will, holds the middle place between God and man, and unites both natures in one office." p. 10. Again. "He never conducted the affairs of fallen man, as the second person in the Trinity, but only as the Christ."

In quoting the above-mentioned note, these gentlemen intersperse remarks of their own, one of which deserves particular notice. "By this, says the author, is meant, that the union is so intimate, that with the same lips, and in the same sentence, He can apply to both natures

the same *personal pronoun*." The Reviewers catch at this, and ask, "who ever heard of a *personal pronoun*'s being applied to a *nature*, or to any thing but a *person*?" To the principle here suggested we accede. Agreeably to this principle, the frequent application in scripture of the *personal pronoun*, as well as of personal properties and actions, to the *Logos*, to the Son, the Christ, Immanuel, &c. afford satisfactory evidence, that by these names the Scripture intends to point out a *real person*. In like manner, the application of the *personal pronoun* to the Holy Ghost convinces us, that the Holy Ghost is a *real person*; for "who ever heard of a *personal pronoun*'s being applied to any thing but a *person*?" And when we find this person represented as given, sent, &c. by the Father and the Son, we are constrained to adopt the conclusion, that the Holy Ghost, as a *person*, is distinct from the Father, and the Son. We have then, upon the solid principle of these Reviewers, three distinct persons, the Father, the Son, and the Holy Spirit.

The next question is, *what these persons are*. There is no way to determine this, but by recurring to the Scriptures; which will undoubtedly give us all necessary information. We must confide as implicitly in the Bible for information respecting the character of the Father, the Son, and the Spirit, as respecting their personality. Respecting the character of the Father, there is no question. He is admitted to be the true God. But if the Bible ascribes to the Son and the

Spirit titles, attributes, and works as properly divine, as those which are ascribed to the Father; we must conclude that these two persons are as properly divine, or to be still more explicit, that the Son is as properly God, and the Holy Spirit as properly God, as the Father.

In these remarks it would be improper, and, after all that is written on the subject, totally unnecessary, to bring forward the various proofs from Scripture in support of the doctrine of the Trinity. It is sufficient for the present purpose, briefly to state, upon the foundation, which these gentlemen have laid for us, the general nature of the argument, by which the doctrine is established.

Of this incomprehensible subject, no explanation will be attempted. The positions, which we think perfectly scriptural, and capable of being defended, are these; viz. The Father is God; the Son is God; the Holy Spirit is God. These three do not constitute three Gods, but exist in ONE DIVINE ESSENCE. In the mode of the Divine Existence there is a foundation for applying the *personal pronoun* distinctly to each of the Three; which Three, on this very account, according to the Reviewers, must be considered, and may properly be denominated, Three Persons.

If they rise up and say, they cannot see the consistency of this doctrine; that it appears to them absurd and foolish; we answer; not only this doctrine, but other parts of the Gospel were long ago stumblingblocks to the Jews, and foolishness to the

Greeks. The natural man receiveth not the things of the Spirit.

If they seriously urge the difficulties, which attend this mystery; we can as well urge the difficulties which attend the denial of it, and the adoption of any other hypothesis. Admitting the Scriptures to be divinely inspired, we are confident it may be clearly shown, that at least as many difficulties and as much appearance of absurdity embarrass any system, as the orthodox.

Near the beginning of their Review these gentlemen pretend to exhibit the substance of the author's sentiments on this subject. They say his answer to the three questions, stated in the plan of the discourse, amounts to this; "That a person or agent, who is neither the first, second, nor third person in the Trinity, but a person compounded of the whole Godhead and a human nature, dwells now in heaven," &c. By this account of the author's sentiments they put themselves in a position very advantageous to their purpose. But do they take the position honestly? Is the account they give of the author's sentiments just and faithful? Is it his statement, as these Reviewers represent, that the Redeemer "is neither the first, second, nor third person in the Trinity?" Certain we are, there is nothing in the sermon under review to justify such a representation. The preacher had said, the Mediator "never conducted the affairs of fallen man, *as the second person in the Trinity*;" and had just before represented the Mediator to be "not the sec-

ond person in the Trinity *as such*." But is this saying, "he is neither the first, second, nor third person in the Trinity?" It is hard to conjecture, why these gentlemen omitted the significant words "*as such*," repeated by the author in the same sentence, and marked as emphatical, unless because they judged the omission important to their object. Will they upon reflection maintain, that they have fairly and correctly exhibited the author's views? If a historian assert that the oldest son of a king and lawful heir to the crown, in transacting certain business at a foreign court, did not act *as king*, nor *as the king's son*, but *as the appointed agent or ambassador of the king*; could we charge the historian with asserting, that the business was not transacted by the king's son? Do we not frequently say, that a clergyman or a judge, in performing a certain business, did not act *as a clergyman*, or *as a judge*, but *as a private citizen*? But is this the same as saying, the thing was not done by the clergyman, or the judge? The public will perceive that the sentiment, which the Reviewers here attribute to the author, is not only different from the sentiment of the author, but directly repugnant to it.

Little need be said to vindicate the propriety of the particular passage in the Sermon now before us. If "*the second person in the Trinity*" mean, as in the sermon it obviously does, the Son of God considered *merely in his original dignity and glory*; then the phrase, "not the second person in the Trinity *as such*," is tantamount to say-

ing, not the Son of God *considered merely in his original dignity and glory*. The correctness of such a representation might be easily, and we should think satisfactorily supported by that class of texts, which, in various and very intelligible forms of language, teach us, that the Son of God, in order that he might sustain the office of Mediator, humbled himself, and became a man, a servant, &c.; that is, assumed a character, which did not originally belong to him; and it is too manifest to need proof, that it was *in this assumed character*, that he received the name, and performed the work of Mediator.

But this is not the only place, where these gentlemen give a representation of Dr. G's sentiments wholly unauthorized by any thing in his sermon. In p. 130, they try to make it appear, that he differs from the Westminster Confession, which he had professed to receive as the symbol of his faith. The part of the Confession, which they cite, declares, "The Son of God, the second person in the Trinity, being very and eternal God,—did, when the fulness of time was come, take upon him man's nature,—so that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably together in one person;—which person is very God and very man, yet one Christ."

Immediately upon this the Reviewers thus proceed.

"*On the other hand*, the Professor says that this Son of God or Mediator is not the second person in the Trinity *as such*;" "nor did he ever conduct the

affairs of fallen man, as the second person in the Trinity, but only as the Christ."

But why do they say, "*on the other hand*," suggesting by this phrase and what follows, that the preacher's representation is *contrary* to the Westminster Confession? In what, we ask, does the contrariety appear? There is, in our view, the most perfect agreement. Dr. G. maintains that the Christ is "not the second person in the Trinity *as such*." The Confession represents the Christ, as being not merely "the second person in the Trinity, who was very and eternal God," but the same second person *incarnate*, the Godhead and humanity united. According to the Confession, it is not "very God," but "very God and very man," that constitutes *the Christ*. Although the second person in the Trinity became the Mediator; yet, agreeably both to the Confession and the preacher, the Mediator did not discharge his office merely "*as the second person in the Trinity*;" inasmuch as he took upon him man's nature, in order to become a Mediator. In other words: he did not perform the work of redemption in his original character, *as the second person in the Trinity*, who was very and eternal God; but in his assumed character, of which the human nature, as well as the divine, is an essential part.

That the Christ, according to the orthodox faith, has two distinct natures, is obviously and necessarily implied in the repeated declarations of scripture on the subject. The characters, which the Bible represents as belonging to him, are so ex-

ceedingly different from each other, that they cannot belong to any being possessed of only one simple nature. It surely could not be said of Christ with reference to one and the same nature, that he is the Alpha and Omega, the beginning and the ending, and was set up from everlasting; and yet that he was born in Judea;—that by him all things were made, both visible and invisible; and yet that he was made of a woman;—that he was in the beginning with God, and was God, the same yesterday, to-day, and for ever; and yet that he was the seed of David, that he began to exist in the reign of Herod the great, and increased in wisdom, as other children do. These two characters stand at the greatest conceivable distance from each other. One is attributable to Jehovah; the other to a man. Still they both belong to the Christ. What then would naturally be our conclusion, but this; that they must belong to him *with respect to two different natures personally united*. This conclusion would be obvious and consistent, had we no other information, than such as has been just intimated. But the Bible does not leave us to the uncertainty of mere rational deduction, but expressly teaches the union of two natures in Christ. The Word, who was God, and by whom all things were made, *became flesh*. He who was in *the form of God*,—took upon him *the form of a servant*. These with many other passages inform us, that the Son of God assumed the human nature into connexion with his original divine nature, thus con-

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stituting the person of the Mediator.

To these Reviewers all this, we are sensible, is nothing but “technical babble.” But what have they offered, which proves it to be so? How have they made it even appear so, except by representations, which to say the least, are uncandid in the extreme, and do great injustice to the sentiments of the orthodox.

“Technical babble!” It is no new reflection. We know of whom it was said by a society of gentlemen called philosophers, at Athens; “what will this babbler say?” and by others in the same refined city; “he seemeth to be a setter forth of strange gods.” We well know too that the doctrine of the Trinity is not the only doctrine which these gentlemen stigmatize in this manner. The doctrines of man’s moral depravity and ruin, the vicarious sufferings and perfect atonement of Christ, justification by faith alone without any regard to personal merit, regeneration and sanctification by the special agency of the Spirit, the final perseverance of the saints, and the endless punishment of impenitent sinners, with other kindred doctrines of revelation, would probably be considered by them in no better light. Nor have we much reason to doubt that, if the Apostle Paul and the Son of God himself should appear in this age of boasted light, and preach and live, as they did eighteen centuries ago, they would be called enthusiasts and bigots, and their doctrines “technical babble.”

In p. 130, these Reviewers represent it as following “of

course" from the statement of Dr. G. that "Christ is a *fourth* person, differing from each of the other *three*." But from what does it follow? Probably the Reviewers referred to the expression in the sermon, already remarked upon, that the Mediator is "not the second person in the Trinity *as such*, and that he never conducted the affairs of fallen man, as the second person in the Trinity, but only *as the Christ*." But, because the Mediator does not conduct the affairs of fallen man, *as* the second person in the Trinity; will it follow "of course," that it is *another person*, who does it? If we should say that George Washington formed an alliance with a foreign power, not *as* the son of Augustine Washington, but as President of the United States; would it follow "of course," that the President of the United States was *another* and a *different person* from the son of Augustine Washington? Or would it follow merely, that the business of forming an alliance with a foreign power pertained to the *office of President*? In like manner, when Dr. G. asserts, that the Mediator "never conducted the affairs of fallen man, *as* the second person in the Trinity, but only *as the Christ*;" he does not point out a *new person*, but a *particular office*, the name *Christ* being well understood by all to be a title of office. Nor does it follow, that the Christ is another and a *fourth person*, because he "is an agent uniting two natures in one office," unless it can be proved *absolutely impossible* for a being possessing a divine nature to unite himself with human nature without con-

stituting a new person.* The Reviewers must prove this impossibility, in order to justify their inference; viz. that, whereas Dr. G. represents the Mediator to be "not the second person in the Trinity *as such*," and to act "not *as* the second person in the Trinity, but only as the Christ," "an agent uniting two natures in one office;" therefore he makes him, "not the *second* person in the Trinity," but "a *fourth* person." If these gentlemen will undertake to prove the impossibility abovementioned, we shall look for argument instead of sneers; fair reasoning instead of false coloring. We shall expect to see it clearly proved, upon definite and solid principles, to be an impossibility, that the second person in the divine Trinity should unite with himself human nature, thus qualifying himself for a new office, but not constituting another person. We shall also expect they will show, how the most evident characteristics of the divine nature and of the human nature, which the scrip-

* That the second person in the Trinity, when he became incarnate, underwent no alteration as to personal identity is evident from this; that he said of himself personally after his incarnation the same things which he might have said, had he not been incarnate. "Before Abraham was, I am." "I was with the Father, before the world was." Such things were truly said of Christ with respect not to his human nature, but to his divine. Other things were predicated of the *same person*, which manifestly had respect to his incarnation, or human nature; as that he was born, ate, walked, slept, suffered, was crucified, &c. When Dr. G. asserts that "Christ can apply to *both natures* the same *personal pronoun*;" though his phraseology is not the most happy, his view of the subject is obviously the same with what we have expressed; viz. that Christ can apply the same personal pronoun to *himself*, with respect to *both natures*.

tures so abundantly apply to Christ, can both be applied to a person of only one simple nature; and that they will reconcile their scheme with those various passages of scripture, which assert or imply, that the divine *Logos*, in order to the work of Mediator, assumed a nature which he did not originally possess.

After these remarks, little attention will be necessary to such a passage as this; p. 131.

“As the professor has not been explicit on the pre-existence of Christ’s human nature, there is yet room for the *introduction of other persons*; for, if the union of the divine nature to the human in the fulness of time was sufficient to constitute a *new* person, we know not why the former inhabitations, should not have constituted other persons.” But why do these Reviewers take it for granted, that a divine person uniting himself to a man constituted a *new person*? The notion is not derived from the sermon reviewed; and it not only needs proof, but is contrary to it.

In the same paragraph is the following sentence.

“If the Christ during his intercourse with the Patriarchs, was not then a person consisting of two natures, which the Professor does *not* say, nor the second person in Trinity which he expressly *denies*, it is fair to ask, what was he?” But the Professor nowhere denies this, either “expressly,” or impliedly. When the Reviewers assert that he does, must we charge them with a disordered imagination, or with a drowsy conscience, or with inattention and

ignorance, unworthy of reviewers?

The fallacy of the above mentioned remarks of these gentlemen being detected, what remains of all the plausible and witty things, which they have written respecting the Trinity?

But the reader will bear with us if we follow their wandering course a little farther. They decidedly reject the opinion of two natures being united in one person, and would undoubtedly maintain that the person of Christ consists of one simple nature.

Now if they assert, which we presume they will not, that Christ is *God only*; they cannot differ essentially from the Docetæ or Gnostics, who held that Christ was born, acted, and suffered, as a man, not in reality, but only in appearance.

If, with the Arians, they maintain, that Christ is a created being, holding some middle place between God and man; then it will be incumbent on them to account for it on one hand, that the peculiar names, attributes, and works of God, are ascribed to a being, who is not God; and, on the other hand, that one, who is not man, should be represented, as having all the properties, and performing all the actions peculiar to a man. If they maintain, with the Socinians, that Christ was a *mere man*; it will be proper for them to justify that sacred Book, which is designed for the destruction of idolatry, in attributing to a mere man titles, attributes, and works, which belong to God only.

On what these gentlemen advance, p. 132, respecting “the

two senders, and the two sent," we shall only say, it is no difficult matter, by the aid of wit and sophistry, to dress up, and pervert any Christian doctrine, or moral truth, so as to render it ridiculous. This has been done abundantly by Voltaire, Paine, and other Infidels; and this always may be done by men of talents, who can treat sacred things without reverence, and are disposed to put the most unfair construction possible upon the words and sentiments of those, who defend different and opposite systems.

"We have said more on this subject than we should have done," say these gentlemen, "had not the preacher devoted so large a portion of his discourse to a superfluous account of the doctrine of the Trinity, which neither the text, nor the occasion required." Why *superfluous* on this particular "occasion," or in a discourse from such a "text?" Why do they not speak out and say, that the *doctrine itself* is "superfluous;" that, on whatever occasion advanced, whether at a dedication or on the Sabbath, whether with a text or without a text, whether in conversation or from the press, the doctrine itself is altogether "superfluous!"

In p. 134, speaking of Dr. G.'s creed, these gentlemen say; "We know not how it is, but the grand Calvinistic doctrine of the imputation of Adam's sin, and of Christ's righteousness—is here—entirely omitted or eluded." We would ask these gentlemen, how it appears, that the grand Calvinistic doctrine of the imputation of Adam's sin and of Christ's righteousness, is "ei-

ther omitted or eluded?" It is true Dr. G. does not use the phrase *imputation of sin*, which has become a phrase of ambiguous meaning. But has he not declared it to be his belief, and the belief of our forefathers, "that by the offence of one, judgment came upon all men to condemnation; that the posterity of Adam are shapen in iniquity, and conceived in sin, and are by nature children of wrath; that by the deeds of the law no flesh shall be justified; that by grace we are saved?" And do not these statements clearly convey, what is intended by the most respectable Calvinistic writers, who use the phrase *imputation of sin and of righteousness*? As to the former; Stapfer, an eminent systematic and correct divine, gives it as his opinion, and the opinion of the Calvinistic authors, whom he had consulted, that "to give Adam a posterity like himself, and to impute his sin to them, are one and the same thing." He says they are injuriously charged with maintaining "such an imputation of the first sin, whereby God, without any regard to universal, native corruption, esteems all Adam's posterity as guilty, and holds them, as liable to condemnation, purely on account of that sinful act of their first parents;" and expressly denies that Adam's posterity, "without any respect had to *their own sin*, and so *as innocent* in themselves, are destined to eternal punishment." It is as readily acknowledged, as it is deeply lamented, that some Calvinistic writers have used expressions and illustrations, which have given occasion for serious objections against this doctrine.

But is it candid, is it just, to argue that, because a preacher, after declaring that he harmonizes with Calvinistic Christians, and embraces the Calvinistic system, chooses in a dedication sermon, to express the doctrines contained in that system, not so much in the terms of systematic writers, as in the language of Scripture; therefore he either "entirely omits, or eludes, a grand Calvinistic doctrine?"

As these gentlemen suppose that in this sermon, and "in another modern creed," a Calvinistic doctrine is given up; we think it not amiss to observe, for their satisfaction, that as far as appears from the best Calvinistic writers, all which is given up, is merely *a particular mode of explaining the doctrine* of a constituted moral connexion between Adam and his posterity. The reality and the momentous consequences of this connexion are equally believed by all Calvinists. But the mode, here alluded to, of explaining, or accounting for, such a connexion, is by most Calvinists considered unsatisfactory, unwarrantable, and altogether needless.

"The happiness of New England, he thinks, is a monument to the honor of our forefathers' sentiments." *Anthology*, p. 133.

When Reviewers undertake to state the sentiment of an author by them reviewed, the laws of literary honor and religious faith oblige them to state the sentiment fairly and completely. And when they profess to quote the words of an author, and use the common signs of quotation, the same laws oblige them to quote exactly; to give the senti-

ments of the author in his own language. But here the Reviewers have transgressed in both respects. First. Although they use the signs of quotation, they do not quote the author's words. His words are these. "The happiness of New England is a monument, raised upon an eminence, to teach the world the tendency of the faith and piety of the Puritans." As quoted in the Review it stands thus. "The happiness of New England is a monument to the honor of our forefathers' sentiments." The reader perceives that in the quotation a part of the sentence is omitted, and the rest mangled, and rendered inelegant and clumsy. But the Reviewers are still more reprehensible in not stating correctly the author's sentiment. He had taken care to join faith and piety together in the character of the Puritans, and suggested the happy tendency of both united. But these gentlemen can make the author say what they please. When he speaks of "the tendency of the *faith* and *piety* of the Puritans;" in their quotation, they either dexterously or negligently separate *faith* from *piety*, and represent him, as speaking of their *sentiments* merely; as though he thought the religion of the Puritans, which he had honored, consisted solely of speculative opinions.*

These gentlemen proceed; p. 133. "Two things, however, are wanting, to complete the

* Another instance of unfairness in this particular, occurs, p. 132, towards the bottom, where a passage is introduced under the appearance of a quotation from the author of the sermon, when not the most distant resemblance of it is to be found there.

proof drawn from the tendency of Calvinism; one is to shew that the *peculiarities* of Calvinism, and not the truths which it has in *common* with other systems have produced these effects."

Here again the fidelity and justice of the Reviewers are submitted to the impartial reader. The author had spoken of "the tendency of the *faith* and *piety* of the Puritans." The Reviewers substitute "the tendency of Calvinism." Still the shape of things does not exactly suit their purpose. Accordingly they take another step, and for "*Calvinism*" substitute "the *peculiarities* of Calvinism," expressly excluding "the truths, which it has in common with other systems." This, it will be seen, is no inconsiderable departure from the view which the author had given of the subject. Who has intimated or imagined, that "the *peculiarities* of Calvinism," exclusively of "the truths which it has in common with other systems," have produced the good effects referred to? The influence of Calvinism is not owing to a small number of opinions found in no other scheme, but to the *whole system*. Take away such truths, as the existence of God, the divine authority of the Scriptures, and the atonement of Christ, which other systems claim in common with Calvinism, and you nullify the system.

But Calvinism has its "*peculiarities*." Yet these do not consist merely, nor principally, as the Reviewers seem to think, in those tenets, which make their appearance no where else. In every system of religion many weighty truths are found. But in not a few instances they are

so misplaced and distorted, and so shaded by the errors which stand by their side, that they produce little or no good effect. In order, therefore, to ascertain the peculiar nature of Calvinism, we must not only satisfy ourselves, what particular truths it contains; but must also inquire, *in what attitude they are presented; how they are combined together; what bearings each truth has upon others, and what additional force each receives or imparts by its connexion with others; to what practical purposes they are all applied; and what is the actual result of the whole system*. Upon thorough examination it will be seen, that Calvinism has many "*peculiarities*," beside those truths, which do not appear in any other system.

We must further remark, what we consider of no small consequence, that another system may recognize the doctrines of Calvinism *nominally*, and yet reject them *in reality*. This might easily be made to appear in the doctrines of human depravity, regeneration, atonement, and others. It is well known, that these doctrines are professedly maintained by most religious systems. It is well known also, that according to one or another of these systems, the depravity of man destroys his obligation and accountability to God, and excuses his disobedience; regeneration is merely a deliverance from Jewish prejudice, or heathenish ignorance and vice, or the gradual cultivation of virtuous habits by the influence of moral suasion; and the atonement is an addition to human merit, a palliation of man's

guilt, an exemption from the duty of obeying the divine law, a siding with the wicked against the justice of God, a relief to persons, who are to be pitied for their misfortunes, rather than blamed for their sins. *These views* may, if men please, be denominated, *depravity, regeneration, and atonement*, names common to Calvinism, and other systems. But how widely different they are from those doctrines, as maintained and applied by judicious Calvinists, let the candid reader judge.

Of the "two things," which these gentlemen think "wanting to complete the proof drawn from the tendency of Calvinism, one is to show that the *peculiarities* of Calvinism, and not the truths which it has in *common* with other systems, have produced these effects." We shall first attend to this.

That "the *peculiarities* of Calvinism," exclusively of "those truths," which are in any sense recognized by "other systems," have produced the happy effects here intended, is not our position, nor the position of the preacher. The passage referred to in the sermon would naturally lead us to consider the united influence of "the faith and piety of the Puritans." But we have no objection to inquire into the tendency of Calvinism, considered as a system of moral and religious truth; or to compare this system with any other. The decision of the question before us may, we think, properly rest on such principles as these, which we shall briefly state.

1. *What system of moral and religious truth is in its own na-*

ture the best calculated to interest the feelings, and influence the practice of men? We wish that those, whose minds are prepossessed against Calvinism, would impartially consider this point. Let the grand views, which that system exhibits of God and man, of law and gospel, of sin and holiness, of Christ and salvation, be well examined; and let any man of candor decide, whether they are not eminently fitted to rouse attention, to alarm conscience, to make the irreligious tremble, and to turn men from sin to God. Surely that system most strongly urges, and will most effectually induce men to forsake sin, which gives the most affecting representation of its odious and malignant nature, of the wrath of God against it, and the destruction which will follow it. That system must have the best tendency to promote humility, which most impressively teaches the weakness, criminality, and wretchedness of man in himself, and his dependence on the grace of God. And where shall we find the most powerful motives to the love of God, and a life of gratitude, obedience, and devotion, if not in that system, which most strikingly displays the infinite wisdom and love of God, and the preciousness of his gifts; the reasonableness of his law; the obligations of man; the necessity and rewards of obedience; the unsearchable riches of Christ; the worth of his kingdom; and the good to be effected by Christian exertion.

2. We appeal to fact. *What system has actually made the deepest and most permanent religious impressions, most strong-*

ly seized and governed the affections of men, and most completely influenced their lives? If it be suggested, that the good effects here mentioned have not been produced by Calvinism, but by those truths, which it has in common with other systems; we ask why those truths as held and exhibited by other systems, do not produce the same effects? What sinners are reformed by means of any religious instructions, which do not contain, more or less clearly, the doctrines of the Reformation? Who ever heard of the repentance of sinners and the revival of religion under the influence of modern Unitarianism? When has Socinianism roused a sleeping world to make their peace with God? One fact is remarkable. If divine wisdom has designed the conversion of sinners and the prosperity of Zion in a place, where latitudinarian sentiments have been preached and received; it has not unfrequently been the case, that the preacher himself has been first reclaimed; and, by embracing the truth, as it is in Jesus, been prepared to promote the work of God.

Continuing our appeal to fact, we may properly inquire; under the influence of what system have ministers and private Christians been most active in the cause of God, most diligent, fervent, and selfdenying, most ready to make sacrifices for the kingdom of grace; in short, most like the apostle, who *counted all things loss for the excellency of the knowledge of Christ Jesus?* Our argument will not be invalidated by the number of individuals, who

have speculatively embraced the Calvinistic creed, but have been manifestly destitute both of religion and morality; nor, on the other hand, by the number of individuals, who, embracing laxer sentiments in religion, have appeared amiable, conscientious, and devout. According to the soundest and most approved principles of reasoning, we may leave out of our argument such individual exceptions, and judge of the tendency of Calvinism from a survey of the effects which have *generally* taken place under its influence.

3. We appeal to *Christians themselves*, who, having been converted from the error of their ways, have lived a holy and devout life, and experienced the affections and joys of religion. On the present question, every such person must be considered as, in a good degree an adequate judge. Inquire therefore at the mouth of the devoted, happy believer, what sentiments have had the greatest influence upon him; what considerations have kindled his holy affections, actuated him in his obedience, and imparted his best joys. We are willing to abide the decision of the great body of Christians, learned and unlearned, ancient and modern. Nor shall we be blamed for availing ourselves of the testimony of Dr. Priestley himself, who ascribes "some of his best principles and most valuable and permanent religious impressions" to his being educated in the doctrines of Calvinism, and acknowledges that "the principles of Calvinism are generally favorable to that leading virtue *devotion*."

The other thing, which these

gentlemen think wanting to complete the proof drawn from the tendency of Calvinism, "is to show that, wherever the peculiarities of this system have ceased to be preached, the virtue and happiness of New England have declined." Of the lofty, triumphant air of these Reviewers in this place the discerning reader need not be notified. We must, however say, that the task, which they here assign us, is far less difficult, than unpleasant. But to men of piety, well acquainted with the past and present state of New England, the execution of this task can hardly appear necessary. Have not such men long perceived, that in those parts of New England, where the peculiar doctrines of the Reformation have ceased to be preached and believed, virtue and happiness have declined?—that virtue, we mean, which is prescribed by the gospel of Christ, and that happiness, which flows from the prevalence of religion.

On the present question, whatever may be the opinion of those, who are the subjects of this declension, the judgment of the Christian community will be determined by the fairest tests of public virtue.

The first of these, which we shall suggest, is *the manner, in which the Sabbath is observed and public worship attended*. We do not state this, as an *infallible index* of the real character of the community. For it is well known, that individuals, destitute of religion, may by various motives be induced to the strictest external performance of the duties of the Lord's day. Nevertheless, when the devout

observance of the Sabbath is considered so respectable, and the violation of it so criminal and disgraceful, as to be a check to licentiousness and an inducement to religious order; it must be acknowledged to be a favorable symptom of the general influence of Christianity. On the other hand, *open profanation* of the Sabbath by business, diversion, or idleness, unrestrained by the authority of religion or civil law, and tolerated by the general feelings of society, is a certain indication of a corrupt state of the public mind.

Another fair test of the religion of a community is *the character of clergymen*. If ministers are chosen, who have the spirit of the apostles, who, by the doctrines of salvation held forth in their ministrations, by the sanctity of their manners, by their pastoral fidelity, their zeal to do good, and the fervor of their devotions, animate the followers of Christ, make a solemn impression on the surrounding world, and keep even the abandoned in awe; it shows that religion has some degree of authority and force. On the contrary, if ministers are chosen and approved, whose examples, instead of supporting strict virtue and godliness, encourage the frivolity and dissipation of worldly life; ministers, who neglect the lowly virtues and pious labors of the pastoral office, and delight to frequent theatres and assemblies of pleasure, and to mingle with the gay, the thoughtless, and the splendid; whose preaching will please delicate tastes and itching ears, but awaken no sleeping conscience, reprove no fashionable iniquities, and per-

suade no sinners to repent; it affords unequivocal evidence, that religion is in a decline.

In order to discover the state of public virtue, it is likewise necessary to inquire, what is the condition of the churches, and what is their influence on the community; what is the state of family piety; with what freedom, reverence, and delight are the things of religion introduced in conversation; also how far intemperance, pride, luxury, and covetousness prevail, and with what degree of publicity and boldness the grosser vices are practised.

Let any or all of the tests abovementioned be applied to those parts of New England, where the doctrines of the Reformation have been excluded from the instructions of ministers, and from the faith of the churches; and let it be recollected, what was the state of things in the same places, when the doctrines of the gospel, as exhibited in the Calvinistic system, were inculcated from the pulpit, and were in the highest credit among the people. Then, by impartial men of competent information let the answer be given, whether, in such places, "the virtue and happiness of New England have declined."

These gentlemen think that the argument from "names and authorities" "may be made to suit all places, periods, and sects;" not equally indeed; for they suppose the argument has "infinitely greater weight in the Romish church, than in any other portion of Christendom." We shall not take time to expose this comparison, though it may not be altogether grateful

to the feelings of those, who consider the Reformation, as among the greatest of blessings. We would just observe, that no man could be more displeased, than we, if a preacher should attempt to prove any Christian doctrine by arguments, not derived from the Bible, or to support a system by any authority but that of God. But, when a small company of innovators in religion, by whatever name they may call themselves, raise a fierce and systematic opposition against the friends of evangelical religion, as enthusiastic and erroneous; we will not indeed resort to human "names and authorities," to support our faith; but may justly have the pleasure of reflecting, that we are going in the footsteps of the great body of Protestant Christians, especially of those New England patriarchs, whom our opposers themselves have so often and so highly extolled. So that, if we are enthusiastic and erroneous, enthusiasm and error have been the general characteristic of the best part of the Christian world; and the Unitarian sect must be honored, as the Great Reformers of Protestant nations, the Restorers of the *true gospel*, which, without their heavenly gifts and labors, might have been irretrievably lost.

But here we are constrained to remark upon the inconsistency of gentlemen, who profess to admire the character and conduct of our forefathers, and eulogize their religion, and yet ridicule those principles which influenced their conduct, and laid the foundation of the distinguishing excellence of their religious character. It is, as all must see,

extremely unfair and dishonest, to make a show of respect and affection for the fathers of New England, and yet persecute, with perpetual sneers, reproaches, and counteractions, all who follow in their steps; to exalt our pious ancestors, and yet endeavor to make it a public disgrace to be like them. Such conduct reminds us of the hypocritical Scribes and Pharisees, against whom our Savior denounced such tremendous woes, who, while they built and garnished the sepulchres, and honored the memories of the ancient prophets, persecuted and killed all who rose up in their spirit. Prophets, whose holy examples are forgotten, and whose tongues have been long silent in the grave, are applauded. But living prophets, whose faithful tongues can speak, and whose warning voice must be heard; these are despised and calumniated.

Near the close of their Review, these gentlemen express their hearty concurrence with the author in his wishes for a revival of religion; "though," say they, by way of explanation, "perhaps our ideas of a true revival may in some degree differ from his own; but we must be pardoned," they add, "for not expecting another 'day of Pentecost,' till we have apostles for our preachers, and miraculous

gifts in our churches. Till then we must be allowed to suspect, that those appearances, which the preacher ventures to parallel with the extraordinary operations of the Spirit on the day of Pentecost, *may be* the effect of natural causes, and sometimes of enthusiasm itself, &c."

On this subject it is useless to contend. We know too well the cast of men, who profess to be desirous of a revival of religion, but set themselves against it, whenever it appears; who represent the conversion of sinners, in the apostolic age, as a miracle not to be repeated; who cry out against those, who are sensible of their guilt and danger, and of the importance of eternal things, as deluded or mad; who brand the true ambassadors of Christ, as illiberal and enthusiastic, and the distinguishing doctrines of the New Testament, as "the dogmas of Geneva;" who not only do not *expect* "another day of Pentecost," but do not *desire* it, and feel the highest dissatisfaction with that, which most resembles it. Unhappy mortals, to whom the prevalence of the truth, and the prosperity of the kingdom of grace, are a disheartening affliction; and who are the most gloomy and distressed, when the Lord is most eminently glorified.

RELIGIOUS INTELLIGENCE.

THE following Memoir was composed by the Baptist Missionaries in Bengal, for the purpose of giving authentic information with respect to their progress in translating the Scriptures into the languages of Asia. As they had received liberal pecuniary assistance from this country, as well as from Great Britain, they sent this memoir to their friends and patrons on both sides of the Atlantic. We have been favored with the original communication, by the politeness of the gentlemen in Philadelphia, to whom it was addressed.

Very dear Brethren,

Two years have nearly elapsed since we had the satisfaction of laying before you and our fellow Christians in Britain and America, the state of those Translations of the Sacred Scriptures in which Divine Providence has enabled us to engage; and although we have received no intelligence from you relative to the manner in which the plain statement of facts therein given, has been received by those who love the Lord Jesus and feel an interest in the diffusion of his Holy Word, our persuasion that a work of this kind cannot be uninteresting to those who long for all nations to be blessed in Him, is so great, that we feel ourselves encouraged to lay before you and them a *second* statement, describing the progress of the work during these two past years. In doing which it may perhaps be the most intelligible mode to follow the order laid down in our last memoir.

2. The translation of the Scriptures into the *Bengalee* language, comes first then before us; and we have, respecting this, the satisfaction of stating, that after sixteen years labor, the *whole* of the sacred Scriptures is completed in that language; the translation of the remaining volume of the Old Testament having been finished for some time, and two or three sheets alone remaining to complete the printing. We desire to mention this with the deepest gratitude to the God of mercy, who has enabled us thus to complete *one* part of the work which he had been pleased in his providence to commit to our care. As it affords opportunity for further improvement in the translation, we would notice a *third* edition of the Bengalee New Testament in folio, which we are printing principally for the sake of using the Scriptures in public worship; but as the assemblies for which a book of this size is adapted are at present not numerous, we are printing only 100 copies. This third edition of the Bengalee New Testament is advanced to the middle of the Acts of the Apostles.

3. In the *Orissa* language the New Testament is printed off, and nearly the

whole of the book of Psalms. The New Testament contains 976 pages in 8vo. and the expense attending this edition of one thousand, including paper, wages, the wear of types, &c. &c., amounts to about 3,500 rupees. It may not be esteemed irrelevant to the subject if we add, that the God of all grace seems to be opening a way for the *distribution* of the sacred volume in that district: a member of our church, an Armenian, born in this country, who has labored nearly two years with much acceptance among the natives of Bengal, having devoted himself to the work of God in Orissa, is about to remove thither with his wife, who is a member with us, and his family. He is now under a course of instruction relative to the language, of which, on account of its near affinity with the Bengalee, a few months will probably put him in possession. Thus almost the moment the New Testament is translated and printed in this language, does the great Head of the church appear to be raising up means for its being brought into effect!

4. In the *Telinga* language the New Testament waits for revision and printing, the whole being translated, and a beginning made in the Old Testament. Relative to printing you may recollect, dear brethren, the step we took more than a year ago; namely, that of sending to you for a fount of types from Figgins: the specimens we saw of his Telinga type being so beautiful that we thought it better to send for a fount from him, than cast them ourselves; especially as this would leave our letter founders at liberty to proceed with other founts equally urgent and which could not be obtained from England.*

* Since writing the above, we have received letters from the society stating the price at which Figgins would cast them; which being much higher than the price they would cost here, we have forbidden them, and are casting a fount on the spot from Figgins's specimens corrected by a Telinga Pundit.

5. In the *Kernata* language the progress made is nearly similar to that in the *Telinga*, the New Testament being ready for revision and a commencement made in the Old. In our last we mentioned, that the alphabets of these two countries are so nearly allied as to render only an addition of a letter or two to the *Telinga* necessary, in order to adapt it for the *Kernata*. These additions to the *Telinga* alphabet we can easily make ourselves.

6. Relative to the *Guzeratee*, circumstances principally of a pecuniary nature, have compelled us to put a stop to the printing of the New Testament for the present, and slacken in the work of translation. On these circumstances it is needless to dilate, and perhaps unprofitable.

7. In the *Mahratta* language circumstances not greatly dissimilar have compelled us to proceed slowly with regard to printing. We are happy in adding however, that the four gospels are nearly printed off, and that we have now a hope of being able to proceed with increased vigor. It was observed in our last statement, that the whole of the New Testament was translated, and part of the Old.

8. The operation of the same circumstances has also affected the printing of the New Testament in the *Hindoostanee* language; yet through divine goodness we have been enabled to complete the better half of it, and we hope to be able soon to finish the whole. The call for the New Testament in this language is constantly increasing, and we have reason to believe the version will be pretty generally understood.

9. In the language of the *Seeks* the whole New Testament now waits for revision; and we have not only completed a fount of types in their peculiar character, but have made a commencement in printing. We hope therefore that divine goodness will, at no very distant period, enable us to present the Sacred Oracles to this singular people, in their own language and character.

10. The *Sungskrit*. In our last we had occasion to acquaint you with our beginning a translation in this extensive, copious, and highly venerated language. We have now the happiness of adding that the whole of the New Testament is printed off; and that in printing the Old we have proceeded as far as the middle of Exodus. The New Testament contains somewhat less than 600 4to pages, and the expense of printing this edition of 600 copies (which in our last was by mistake said to consist of a thousand) has been about 4000 Rs. Both the translating and the printing of the Old Testa-

ment are advancing with a considerable degree of vigor.

11. Relative to the *Burman* language we have much reason for thankfulness. Our brethren Chater and F. Carey are assiduous in studying the language, and diligent in the work of God; and from the letters of our brethren it seems probable that the sacred Scriptures, when printed, will be received by the natives of that country with no small degree of readiness.

12. In our last we stated a number of encouraging circumstances relative to the *Chinese* language and translation. We feel much satisfaction in being now able to mention others equally encouraging. The proficiency of the youths engaged with brother Marshman in studying the language, of whom one is in his 17th, another in his 16th, and the third in his 10th year, has been such as to attract the attention of the Right Hon. the Governor General; and the liberal and judicious manner in which his lordship noticed it in his annual speech to the college of Fort William both this, and the past year, renders it needless to say any thing more on this head; except merely that two examinations of their progress have been held, one in February, 1808, in the presence of the Rev. D. Brown, and another in September by John Harrington, Esq. President of the college of Fort William, and Dr. John Leyden, whose acquaintance with the languages of China and the neighboring nations exceeds that of most gentlemen in India. Before these gentlemen, the three youths, among other exercises, held a disputation in the Chinese language. The Report of the examination was appended to the Annual Report of the College of Fort William, by order of the Right Hon. the Visitor. We have also to mention with gratitude, the goodness of Providence, in erecting for us a Chinese Foundry, if it may be so termed. More than eighteen months ago we began to employ under Chinese superintendence, certain natives of Bengal, for many years accustomed to cut the flowers used in printing cottons; and have found them succeed beyond our expectation. The delicate workmanship required in their former employ, fits them admirably for cutting the stronger lines of the Chinese characters, when they are written and the work superintended by a Chinese artist. Of the execution, you will soon have an opportunity of judging from the original text of the 1st volume of Confucius, printed off with a translation in a quarto of 724 pages, and now waiting for a preliminary Dissertation on the Language. We many months ago begun printing a newly re-

vised copy of the gospel by St. Matthew, to the middle of which we have nearly advanced, although the difficulty of afterward correcting the blocks, causes us to advance with slow and careful circumspection. The New Testament is printed in 8vo. on a size resembling that of the works of Confucius, so common, and so highly venerated, among the Chinese. Two pages are cut on one block; when printed off, the page is folded so as to have the two blank sides inward, in the manner of the Chinese. The blocks are made of the wood of the tamarind tree. We have also retained another learned Chinese to superintend the cutting of the characters, and examine the translation with brother M. After the latter has gone through it in various ways with Mr. Lassar, he carefully examines it again with this learned Chinese alone, causing him to read it, and give *his* idea of the meaning of every sentence and character: as he has not the least previous acquaintance with the sense of the passage, (being unable to speak a sentence of English,) brother M. has an opportunity of marking the least discrepancy from the original, and of canvassing such passages anew with Mr. L. which is constantly done, previously to their being written for engraving. It may be observed also that as this man boards with us, he has no connexion with Mr. L. and indeed from a disposition common to the generality of Asiatics, is sufficiently disposed to find fault with his work if opportunity offers; this disposition however, is kept within due bounds by brother M.'s examining the dictionary with him for every character to which he ascribes a sense different from that in which it is used in the copy under revision. Thus, dear brethren, has divine Providence favored us with the means of acquiring this difficult language; with those to study it whose youth and collateral studies fit them peculiarly for the labor; with the means of counter examining the translation; and with a press to carry forward the printing of it to any extent. May the Lord enable us to improve these advantages to the advancement of his cause. It may be proper to add that in translating, we are advanced as far as the Epistle to the Ephesians.

13. Providence is at length opening the way for our commencing a translation in the language of *Boutan* and *Tibet*, which two countries indeed, have the same language and alphabet. Our brother Robinson has devoted himself to this department, and has made two journeys to that country in the latter of which he was received with the greatest kindness by the Katma or Soobah of Boutan. He brought from thence the alphabet which agrees exactly with that given by P.

Georgius in his *Alphabetum Tibetanum*, and printed at Rome by the *Congreg. de Propaganda fide*. The language appears to have an affinity with the Chinese. The alphabet, though the letters are of the Nagree form, resembles far less the Sungskrit alphabet, than the alphabetic outline which constitutes the initial sounds of the Chinese language, (which you will see described in the preliminary Dissertation on the Chinese Language.) The language is in a great degree monosyllabic, and as there is a constant intercourse between that country and China, to which indeed it is said to extend, it is probable that these two languages may reciprocally throw light upon each other. Brother R. is waiting for boats to depart with his family in this arduous and benevolent undertaking.

14. Thus, dear brethren, have we laid before you a brief sketch of the state of the translations at the present moment. On reviewing it, you will perceive that in the Bengalee the sacred Scriptures are completed. In the Sungskrit and the Orissa the New Testament is printed off, and a commencement made in printing the Old; in the Mahratta and the Hindoostanee the New Testament is nearly completed; in printing the Guzerattee, the Seek, and the Chinese versions a commencement is made, and in the Telinga and the Kernata the New Testament waits for revision, while in the Burman a most pleasing prospect is held out, and a translation into the Tibet language is about to commence. Thus in one language are the whole Scriptures printed, in three the New Testament is printed off, in two more nearly half of it completed, in three more put to press, and in two others waiting for revision.

15. The advancement made in the article of *types* is also worthy of being noticed as another mark of the favor of Providence toward the undertaking. Previously to sending the last memoir we had been enabled to complete founts in the Bengalee, Nagree, Orissa, and Mahratta characters, which with the fount of Persian received from England, enabled us to print versions of the Scriptures in seven of the languages spoken in India. This statement however shews that we have since been enabled to provide the means of printing them in three more, namely, in the Seek, the Burman, and the Chinese, which enables us to print the Scriptures in ten of the Oriental languages.

16. In our last memoir we laid before the public an account of all that we had received for the purpose of translations from the beginning, with the manner in which it had been disbursed. There then appeared in our hands a balance of

Sa. Rs. 12,371--5 as---6 p. We now beg leave to lay before you for publication the sums we have *since* received and the disbursement we have had occasion to

make, on account of the translations. Both these accounts appear in one view, in the following statements.

Dr. Translations of the Holy Scriptures.

		Sa.Rs.	as.	p.	Dlls.Cts.
1801.	To 2000 Bengalee Testaments, 1st edition, on Patna paper, 8vo. 900 pages	10000	0	0	5555,55
	— 500 Matthew's Gospel in Bengalee, ditto, 118 pages	250	0	0	138,89
1802.	— 1000 Pentateuchs, ditto, 732 pages	3000	0	0	1666,66
1803.	— An edition of 900 of Job, Psalms, Proverbs, Ecclesiastes, and Solomon's Song, ditto 400 pages	2000	0	0	1111,11
	— 900 of the Psalms alone, ditto, 220 pages	337	8	0	187,44
1805.	— 465 Matthew's Gospel in Mahratta, Nagree type, (quarto) 108 pages	465	0	0	258,33
	— Bengalee Pundits' wages for 7 years, down to December, 1806	1680	0	0	933,33
	— The Hindoostanee, Persian, Orissa, and Mahratta Pundits' wages from March, 1803 to April, 1806	2021	0	0	1122,78
	— Eight months' wages for Pundits in the different languages, including the Chinese, from May to December, 1806	3703	14	3	2057,61
1806.	— 1500 Bengalee Testaments, 2nd edition, on Bengalee Paper, 8vo. 900 pages	4500	0	0	2500,00
1807.	— 10,000 Luke, Acts, and Romans, ditto, 264 pages, at 12 As.	7500	0	0	4166,67
	— Seven months' wages for Pundits in the different languages, including the Chinese, from January to July	3485	7	7	1936,34
	— An edition of the prophetic books, 8vo. 660 pages, 1000 copies	2500	0	0	1388,89

Sicca Rupees* 41,442 13 10 \$23,023,60

Contra. Cr.

		Sa.Rs.	as.	p.	Dlls.Cts.
1799.	By Cash received from the Edinburgh Missionary Society	2000	0	0	1111,11
1800.	— Cash collected from 1798 to 1799	1600	0	0	888,89
1801.	— Ditto - - - 1799 — 1800	9142	15	1	5079,42
1802.	— Ditto - - - 1800 — 1801	164	0	0	91,11
1803.	— Ditto - - - 1801 — 1802	9258	2	7	5143,42
1804.	— Ditto - - - 1802 — 1803	140	13	0	78,23
1805.	— Ditto - - - 1803 — 1804	184	9	5	102,56
1806.	— Ditto - - - 1804 — 1805				
	Received from England by way of America 9818 Sa. Rs. 0 as. 0 p.	10387	14	9	5771,07
	In Books, &c. 569 Sa. Rs. 14 as. 9 p.				
	Amount received from America in Sept. 1806.	2858	12	0	1588,10
	Ditto in October	4139	0	0	2299,45

* A Sicca Rupee is equal in value to about 55 1-2 cents.

Messrs. Alexander & Co. from the fund raised in India		5100	0	0	2833 34
1807.	Ditto for 7 months from January to July	3900	0	0	2166 66
2398 Dollars* from America		4938	0	0	2743 33
		<hr/>			
Amount received, Sicca Rupees		53,814	2	10	\$29,896 69
Expended		41,442	13	10	\$23,023 60
		<hr/>			
Balance in hand, Sicca Rupees		12,371	5	0	\$6873 09

Dr. Translations of the Holy Scriptures.

		Sa. Rs.	as. p.	Dls. Cts.
1807.	To five months' wages for pundits in the different languages, including the Chinese from August to December	2,363	1	2 1312.82
1808.	— Twelve months' wages for pundits in the different languages, including the Chinese from January to December, with sundry extra expenses	5,333	2	9 2962.87
	— Chinese Stationary	600	0	0 333.34
1809.	— Seven months' wages for pundits in the different languages, including the Chinese, from January to July, with sundry extra expenses	3,709	9	2 2060.88
	— Cutting 22 Chinese blocks at 7s	* 154	0	0 85.55
	— An edition of the New Testament in the Orissa language, 8vo. 976 pages, containing one thousand copies	3,500	0	0 1944.44
	— 600 Sungskrit Ditto 4to. 552 pages	4000	0	0 2222.22
	— An edition of the historical part of the Old Testament 8vo.† containing 1,500 copies	4,500	0	0 2500.00
Expended		24,159	13	1 \$13,422.12
Balance in hand		5,630	15	11 \$3,128.45
		<hr/>		
Total Sa. Rupees		29,790	13	0 \$16,550.57

Contra. Cr.

1807.	By Balance of former Account,	12,371	5	0 6873.09
	— Messrs. Alexander & Co. from the fund raised in India, from August to December inclusive	1,500	0	0 833.33
1808.	— Contributions from sundry gentlemen	316	0	0 175.55
	— Cash received for Chinese Stationary.			
	— Messrs. Alexander & Co. from the fund raised in India, and Mr. Grant's legacy	7,303	8	0 4057.50
	— A Contribution	300	0	0 166.66
1809.	— Messrs. Alexander and Co. on account of the British and Foreign Bible Society fund	8000	0	0 4444.44
		<hr/>		
Total of amount received Sa. Rs.		29,790	13	0 \$16,550.57

* A profit was made, it seems, by making the remittance in silver.

† The sheets of this volume are not yet collected, we are not therefore certain respecting the number of pages.

17. We intimated at the close of the last memoir, that the expense we had incurred in printing a part of certain versions, and providing materials for printing several others had in a great measure exhausted the balance which appeared in hand. Although supplies from you have not yet reached us; the good hand of God has provided supplies for his work in a manner almost totally unexpected, and which calls for our warmest gratitude. Within three months of the date of our last memoir we learned that God, whose care is constantly exercised over his sacred word, had, unknown to his most intimate friends, inclined the heart of a worthy friend of ours, Mr. Grant, to bequeath, a few months before his death, the sum of ten thousand rupees to the fund for translations of which we were the fundees. Of this sum you will perceive that we have received between six and seven thousand rupees.

18. Another supply also deserves to be mentioned with peculiar gratitude. That gracious Providence which about three years ago stirred up our worthy American brethren to contribute, unsolicited to the support of this good work, has since sent supplies from another quarter, equally generous, and no less seasonable. We allude to the 2000*l.* which the Bible Society were pleased to send out for this purpose in the last year, and of which we have received a thousand pounds. For this act of love to our common Lord, and regard to his sacred word, we intreat you, dear brethren, to present our warm and cordial acknowledgements to the Committee of the British and Foreign Bible Society.

19. These unexpected and seasonable supplies, together with a few donations from certain gentlemen in India, form the whole of those means by which we have been enabled to carry forward the work since our last memoir: and of this you will perceive that a balance of Sa. Rs. 5630 or 703*l.* sterling, remains on our hands; which however is more than absorbed in the expense incurred by the versions of the Old and the New Testament now in the press; to say nothing of the founts of types we have cast, and which, for reasons mentioned in the former memoir, we do not feel at liberty to carry to the account of the translations.

20. Nevertheless, dear brethren, we feel no kind of anxiety on this head. It is not on our own account that we desire supplies, but merely to spread the knowledge of our Lord Jesus Christ by disseminating his sacred word among the nations around us, now sitting in darkness and in the region of the shadow of death. And we feel confident that while we labor conscientiously and prudently to ap-

ply to this purpose whatever he is pleased to give us, He will never fail to afford supplies for the work, either through the instrumentality of those who favor his righteous cause, or by means of the labor of our own hands. In whatever way it be given, to him alone be the glory and the praise.

21. So far indeed, very dear brethren, from feeling discouraged, we cannot but call on you to unite with us in blessing that gracious God, who from such weak and slender beginnings hath been pleased so to carry forward the work amidst every discouraging circumstance (and these have not been few,) that by his goodness in providing assistance in the work, in continuing health and strength to go forward therein, and providing supplies often as unexpected as they were seasonable, that not only is the whole of the sacred oracles published in *one* language, but in *three* the New Testament is printed off, in *two* more is nearly half of it printed off, in *three* others put to press, in *two* more waiting for revision; while for another the types are prepared.

22. Nor does the idea of numerous imperfections unavoidably cleaving to a first attempt damp our gratitude or fill us with discouragement. Not to say that without a *first* attempt, a second and more correct edition can never appear; when we consider the labor of selecting appropriate *words*, often of ascertaining *grammatical rules*, and in some instances, of almost forming a system of *orthography*; we cannot but feel that in the greater part of these languages the *first* attempt notwithstanding its imperfections, has completed more than half the work; and while it almost insures a second, speedily following, the labor attending the revision of a second edition with an increased degree of knowledge, is so gradual, so easy, and pleasant, that when compared with that of first wading through the untried stream, it scarcely seems to deserve the name. This is particularly the case when a method is adopted which we have in contemplation; namely, that of sending a copy of each version of the Scriptures to every gentleman of our acquaintance in any degree conversant with the language in which it is printed; and respectfully intreating his candid remarks thereon. From the aggregate of these remarks (which few will refuse to communicate,) as from a multitude of lights brought into one place (even though some of them should resemble a taper,) we hope by the divine blessing upon steady and diligent observation for a course of years, to send forth the sacred word at length in its purest and loveliest form.

23. In our last we laid before you a sketch of the probable expense attending

the completion of the translation and printing of the Old Testament in *one* and the New Testament in *ten* languages, namely, the Sungskrit, Orissa, Hindoostanee, Telinga, Kernata, Guzeratee, Mahratta, Seek, Persian, and Chinese languages. As a lapse of two years by bringing us nearer the termination of the work must of course enable us either to confirm or correct this sketch, it may not be unpleasant, perhaps, to some of those who wish well to Zion, if we briefly review the statement before given. It was stated respecting ten of these translations, the Chinese being excepted, that the sum of three thousand rupees annually for the space of *four* years would furnish what merely related to the *translation* of them; and that about *forty-six* thousand rupees more, would complete the printing of the ten versions. Relative to the article of *time*, no one acquainted with the nature of the work, will be surprised to find four years too short a period for printing the whole of the ten, especially when on examining the cash account for the two last years, he perceives that after the expense of the Chinese is deducted (which was not included in the ten) we have not possessed the *means of applying* three thousand rupees annually to retain assistance in these ten languages; two thousand annually being all we have been able to allot to this department for these two years past. Whoever considers however, that for this sum of *four thousand* rupees, *three* of these ten versions have been so completely revised as to be actually printed off, and five more of them brought to the press, will not think it improbable, that (though the printing may require several years longer,) the expense of revising and completing the other translations may be covered by little more than the remaining eight thousand rupees of the statement.

24. Relative to the estimate given for *printing* the case appears still more clear, the Sungskrit New Testament, having fallen somewhat below the quantity of letter press given in the former estimate as has the fourth or last volume of the Bengalee Scriptures; and although the Orissa has exceeded the number of pages by more than two hundred, we have still been able to bring the expense within the bounds prescribed.

25. Respecting the other two versions of which we gave an estimate, the Persian and the Chinese, as the former is removed from under our care, it would of course be improper for us to say any thing farther on that part of the subject; but relative to the *Chinese* we are enabled to speak with much greater precision than we could two years ago. From calculating how many pages of the origi-

nal the blocks of the Chinese already cut have included, the probability is, that 700 of these blocks will nearly complete the New Testament. These, although they contain each nearly 300 characters, we are able to get engraved for something below eight rupees each. Seven hundred multiplied by this number gives 5,600 rupees: so that it is quite probable that 6000 rupees or 750*l* sterling will complete the engraving of the whole New Testament in Chinese*. When this is done, any number can be thrown off at pleasure. We are of course as yet unable to say how many copies one block will bear to have taken off. It is not impossible that the number may be ten thousand. If it be however, *half* that number, at so moderate a price can Chinese paper be obtained in Calcutta, that considering the number of copies the version will be cheaper notwithstanding its being the first, than any version of the New Testament which we have hitherto been enabled to print.

26. Thus, very dear brethren, have we in a simple and unreserved manner laid before you and the friends of religion in Britain and America, the state and progress of the translations in our hands; our expenditure, and the manner in which the God of mercy has hitherto supplied us with means; our future hopes and expectations, and the ground on which they are built. And this we do with the utmost confidence, knowing that relative to support in this great work, you and the friends of religion with you, are willing to do even *more* than we desire. We only add our earnest prayer that the joys and consolations which arise from the sacred word may dwell richly in your hearts; and, mingling with, while they constantly increase, the inexpressible pleasure arising from constant and unwearied endeavors to impart to others the blessings contained in the sacred volume, constitute that solid enjoyment which the world can neither give nor take away. We are, most affectionately yours,

(Signed) WILLIAM CAREY,
JOSHUA MARSHMAN,
WILLIAM WARD,
J. CHAMBERLAINE,
J. ROWE, in behalf of all
the brethren.

Serampore, Aug. 14th, 1809.

* By an article in the *Literary Panorama* for April, 1808, it appears that the expense of engraving in Britain a Chinese MS. *Harmony of the 4 Gospels*, was estimated at 3500*l* sterling. On this scale the engraving of the whole New Testament must have exceeded 7000*l* sterling, which is nearly ten times the sum engraving it in India will cost.

THE following letters from Dr. Carey, and his brethren, to their correspondents in Philadelphia, give a very intelligible and succinct account of the progress made by the Missionaries in Bengal, so late as November last, both in translating the Scriptures, and preaching the Gospel.

Calcutta, Nov. 9, 1809.

THE Lord has been very gracious to us as it respects his work here, so that it is scarcely possible to overlook his hand; and I do not know of any period since the Mission began, which was more encouraging than the present. There has been, within the last sixteen years, an increase of thirty-one ministers of the gospel in India (including two at Rangoon) besides those who have been removed by death, or who are gone to Europe. Of this number five are Clergymen of the Church of England; seventeen are Baptists, (including three Hindoo ministers;) one is a Presbyterian, seven are Independents, and belong to the London Society; and two, I believe, are Lutherans. N.B. I forget that one of our Independent brethren, Mr. Carey, is dead, this will reduce the number to thirty-one. Besides this number there are four who were here before that date; and there are also three Missionaries in Ceylon, and one in China, making the whole number thirty-nine. Five Churches have been established in Bengal, one of which is divided into two branches, viz. Calcutta and Serampore. The others are at *Jessore*, where brother C. Carapeit Arctoon, an American, called to the ministry by the Church at Calcutta, is settled; *Cuteva*, where brother Chamberlain is settled, (brother C. lately baptized twenty-four European Soldiers, belonging to one regiment, stationed at Berhampore, about forty miles from Cuteva, and has probably baptized more before now, as several others were inquiring;) *Goamalty*, where brother Mardon is settled with his little Church; and *Dinagapore*, where brother Fernandez resides. The greatest number of the mem-

bers of this last Church live at, or near, *Sadamahl*, about twenty miles from *Dinagapore*, where my second son, William, is settled. Brother Moore is gone to Patna, or rather, to Bonhipore, near Patna, where there is a pleasing prospect of his raising a congregation of Europeans. Brother Robinson is gone to settle about eighteen miles north of my son William, on the borders of Boutan, in which country he will attempt the introduction of a mission; and brother John Peters, an American, called to the ministry by the church at Calcutta, is only waiting for a conveyance, to go to Orissa, to begin a mission there. Brother Chests, and my son Felix, are settled at Rangoon, in the Burman Empire, where they have met with as much encouragement as could be expected, and indeed much more than we did expect. They are studying the language, and have begun to preach in a broken manner to the Burmans. At Calcutta the Lord has enabled us to erect a place of worship, which is tolerably well attended, and about fifty persons sit down there to the Lord's table.

This is a rapid sketch of the present progress of religion in India: small when compared with the population of the country; and when compared with the abounding Idolatry, almost imperceptible. But who hath despised the day of small things.

The gospel is not yet sent to Nepal, and there is only one Missionary in China; nor is it yet sent to any of the islands in the Indian or China seas, Ceylon excepted. These islands are numerous, and some of them very large.

What has been done in translating and finishing the Bible in the Oriental Languages, will best appear from the table annexed.

State of Printing and Translating the Bible, November 9, 1809.

	Translated to		Printed to	
	N. Testa.	O. Testament.	N. Testament.	O. Testament.
Sungskrit,	The whole	Ch. vii.*	The whole	Exodus xxx.
Bengalee,	Ditto	The whole	Ditto	Ditto
Orissa,	Ditto	Job to Jer.	Ditto	Job to Isa. viii.
Hindoostanee,	Ditto	Job to Mal.	Rom. xii.	Not begun
Mahratta,	Ditto	Job to Prov.	John's Gospel	Ditto
Seek,	Ditto	Genesis	1st sheet compos'd	Ditto
Chinese,	Ephesians	Not begun	Mat. xii.	Ditto
Guzeratee,	Acts	Ditto	Not begun	Ditto
Telinga,	The whole	Gen. to Job	Ditto	Ditto
Kernata,	Ditto	Genesis	Ditto	Ditto
Burman,	Uncertain	Not begun	Ditto	Ditto
(1) Persian,	Ditto	Ditto	Matthew	Ditto
(2) Malay,	The whole	The whole	The whole	Whole Am. 1758
(3) Tamul,	Ditto	Ditto	Ditto	Ditto
(4) Malayala,	Acts	Not begun	Not begun	Not begun
(5) Cingalese,	Uncertain	Uncertain	The Gospels	Uncertain.

I have this year been very ill with a fever. For several days my life was despaired of, but the Lord had mercy on me, and raised me up again, and I am now as well as before my illness.

WILLIAM CAREY.

* The copy is imperfect here.

(1) By Rev. C. Martyn and N. Sabat. (2) Printed by the Dutch Government, 1755. (3) By the Missionaries on the Coast. (4) By the Syrian bishop. (5) Uncertain. All the other translations are in our hands. May the Lord enable us to finish them.

Serampore, Nov. 21, 1809.

MY DEAR SIR,

The cause of God with us, after all the opposition, and the hundreds of various kinds it has met with, is still evidently progressive. I cannot but compare it to a little leaven hid in meal, which secretly operates till the whole is leavened without any external aid. Such seems the case here. In Bengal, ten years ago, there was only one place in which the word was made known to the natives; last Lord's day I recollected nine, which I will specify, Calcutta, Serampore, two places in the district of Jassore, Cuteva, Berhampore, Goamalty, Dinagepore, and Sadamah; to which we may add Rangoon in the Burman empire, where a mission is now settled, and Boutan on a mission to which brother Robinson left Serampore with his family a few weeks ago. Then we had

no one native who, baptized himself into the death of his Lord, made known the gospel to his countrymen; now we have at least ten who feel a delight, in being thus employed. Then the Scriptures were in a train of translation into one language only; now they are finished in that one language, and in a train of translation into ten others, (besides what other Christian friends are now stirred up to do,) as you will perceive by the accompanying memoir drawn up at the request of the brethren, and sent to Europe in September last.

J. MARSHMAN.

Serampore, Nov. 21, 1809.

MY DEAR SIR,

We received the whole of your communications by our dear friend Maylin, & Co. with the boxes, in-

voices, &c. in safety. Be assured, dear Sir, that your most kind and generous attention to our dear friends, to our mission at all times, and to the real cause of God amongst all denominations of Christians, has impressed us with sentiments of affection and gratitude for you which can never be erased.

We thank you for taking so generous a part in procuring for our friends a free passage in the Atlas.

The subscriptions so generously raised in the United States for the translation, are a great encouragement, and relief to us in this work, upon which a Gracious Providence has so wonderfully shone; and if it be possible to convey to the subscribers the deep sense of gratitude we feel, or to any considerable number of them, we shall be truly happy. We send to Dr. Staughton and you, not only an account of the sums so generously subscribed in America, but a memoir respecting these translations, which we hope will be satisfactory to the patrons of the work in the United States. The mode you have taken in remitting the subscriptions, is very agreeable to us.

No new steps have been taken by the Honorable Company's Government here respecting us, either in one way or another; but we are not restricted in our labors in the manner we feared we should have been. We should be glad of a public toleration, but if we may not obtain this, we must look up to *him*, who has all power in heaven and on earth, for protection and support in prosecuting the work he has given us to do.

Very dear Sir,

Your most affectionate and

Highly obliged Brethren,
W. CAREY, J. MARSHMAN,
W. WARD, J. ROWE.

A brief Extract from the Journal of Rev. THADDEUS OSGOOD, who was appointed June, 1809, to act in the service of the Massachusetts Missionary Society, and the Society for Propagating the Gospel.

"I SET out upon my mission the 23d of June, 1809, and arrived upon

missionary ground in Vermont, the 9th of July. While on my way I called upon a large number of clergymen, and, by their request, preached frequently, and visited a number of schools.

I devoted between eight and nine weeks to the destitute societies in the western parts of Vermont; during which period, I preached 64 times, attended 3 conferences, and visited 14 schools. I also administered the ordinance of the Lord's Supper 3 times, and baptized 25 subjects, 10 of whom were adults.

The 7th of September, I crossed into Lower Canada, and proceeded up the Grand river to Treadwell's seigniory, N. W. from Montreal about 60 miles. Here I preached a number of times, and visited several families; then returned to Montreal, passed down to Quebec, and devoted between three and four weeks to the business of printing tracts, preaching lectures, &c. I then returned to Montreal and tarried nine or ten weeks.

During my stay here and at Quebec, I furnished myself with a large number of moral and religious tracts to disseminate in the upper province of Canada. Considerable encouragement was afforded this attempt, by a large number of respectable gentlemen both at Quebec and Montreal. I had but few opportunities to preach in either of those places; my principal attention, therefore, was directed to the tract business, that I might furnish myself with the means of being useful when the travelling would permit me to visit the upper province.

On the 10th of February I set out for the upper Canada. My way was up the river St. Lawrence, through Kingston, around the bay of Quinta, through Little York. I spent some time in the Niagara country, between the lakes Erie and Ontario.

The whole time which I spent in the two provinces of Canada was about 6 months, during which I preached 70 times, baptized 14 children, visited 10 schools and attended 2 conferences.

I crossed over into the state of New York, and commenced my missionary labors at Buffalo, on the 14th of March, and spent about four weeks in places destitute

of regular preaching, on my way to Boston; during which period I preached 16 times, administered the ordinance of the Lord's Supper once, and baptized 2 children.

From the time of setting out upon my mission, till I returned to Boston, was about nine months and a half. I travelled upwards of 2000 miles, preached 158 sermons, visited 28 schools, and attended 10 conferences and 6 funerals. I administered the ordinance of the Lord's Supper 4 times, baptized 30 subjects, 10 of whom were adults, and admitted to the fellowship of different churches 26 persons.

Throughout all my journey, I was received by some with marks of approbation and affection; and in almost every place, I was urged to tarry longer than my future engagements would permit.

I met with some serious and religious persons in all parts of the country through which I passed, who contributed greatly to cheer my mind, and give me fresh courage in the discharge of the duties of my office. One instance of kindness and hospitality out of the many, which I experienced, I must be indulged the liberty of mentioning with some minuteness.

The instance referred to was that of the Rev. Mr. Stuart, a clergyman of the Episcopal church, settled in the province of Lower Canada. This gentleman is descended from a noble family in Scotland, and possessed of a very handsome property. I was informed that he annually expended his salary and the income of his property, (except what was necessary for his own support) in the benevolent business of printing and distributing tracts, establishing schools, and erecting houses for public worship. To these sums of money, which were very considerable, he added his time and influence. This information respecting so benevolent a gentleman, induced me to go out of my way to pay him a visit. As I approached the place of his residence, I heard him highly extolled by many as a liberal benefactor. He very cordially welcomed me to his house, and, on my departure, gave me books and

money to assist me in my more humble attempt to do good. The memory of such a man will be dear to the latest posterity.

I obtained nearly 200 names, in Canada, as contributors towards my printing tracts and establishing schools. I collected the last year, by donations in Canada, upwards of 400 dollars, all which, and about as much more, I expended in disseminating the means of instruction in that country. I sent some specimens of the books and tracts to gentlemen in Quebec, and Montreal, that they might have opportunity of judging whether the tracts printed were calculated to benefit the new settlements, for which they were principally designed, and to which they have been sent.

I am happy to learn that the humble attempt which I have made towards assisting the new settlements, has generally met the approbation of the serious and judicious part of the community, both in Canada and the United States. The liberal donations which I have received the last year, will be considered some evidence of the truth of the above declaration. For since I came from Canada, I have travelled to the southward as far as Virginia, and have collected books and money to the amount of 800 dollars. This added to what I collected in Vermont, before I went into Canada, and the 400 dollars above mentioned, make the sum of between 12 and 1300 dollars, which I have collected in books and money since my appointment a year ago. All the above mentioned sums, and my own wages from the society, excepting my necessary expenses, have been laid out, to the best of my judgment, assisted by the advice of friends, in disseminating the means of instruction through the frontier settlements of our own country, and in the provinces of Canada. Should a more particular account of my last year's mission be necessary, it can be afforded."

THADDEUS OSGOOD.

Boston, June 20, 1810.

BIBLE SOCIETY.

A NUMBER of persons of the different denominations of Christians, in Beaufort, S. C. convinced of the propriety and expediency of disseminating a knowledge of the Holy Scriptures, and putting them into the hands of those who are destitute of them, formed themselves into a Society the last of March, 1810, by the name of the BEAUFORT BIBLE SOCIETY, and elected the following gentlemen to be managers.

President.

ROBERT BARNWELL, Esq.

Vice-Presidents.

THOMAS FULLER, Esq.

DR. JAMES E. B. FINLEY.

Secretaries.

REV. BENJ. M. PALMER,

REV. JOHN B. CAMPBELL,

JOHN JOYNER, Esq.

Treasurer.

ROBERT MEANS, Esq.

Managers, with the other Officers.

GEN. CHARLES C. PINCKNEY,

REV. GALEN HICKS,

REV. JAMES GRAHAM,

DR. ARCHIBALD CAMPBELL,

JOHN M. VERDIER, Esq.

JOSIAH BEDON, Esq.

Nearly 700 dollars have been already subscribed in this small town,

and the subscription is still increasing.

For the purpose of giving activity to the design of the institution, 300 dollars were appropriated for the immediate purchase of Bibles and Testaments, in Philadelphia, which were received the beginning of May.

ORDINATION.

ON the 14th of March last Rev. Nathan Sidney Smith Beeman was ordained pastor of the third Congregational church and society in Portland. The introductory prayer by Rev. Jotham Sewall; the sermon by Rev. Kiah Bailey of New Castle, from Titus i. 5; the consecrating prayer by Rev. Mr. Smith of North Yarmouth; the charge by Rev. Mr. Scott of Minot; the right hand of fellowship by Rev. Edward Payson of Portland; and the concluding prayer by Rev. Mr. Dutton of North Yarmouth.

The pastor elect, by request of the council exhibited a full and explicit creed, and readily submitted to a particular examination. His settlement over this church and congregation, is considered as a very auspicious event.

LITERARY INTELLIGENCE.

GREAT BRITAIN.

THE Rev. Dr. Buchanan has presented to the university of Cambridge, England, about 80 volumes of valuable oriental MSS.

Memoirs of the Life and Writings of Calvin, were promised several months ago by Mr. Mackenzie.

A collection of original letters between Bp. Nicholson and some of his learned cotemporaries, were announced in the last year for speedy publication.

DENMARK.

THE Society of Rural Economy at Copenhagen has commenced the publication of its proceedings.

FRANCE.

M. MILLOT has published *Garonomia*, or Physiological and Philosophical Directions to both Sexes; an attention to which will insure a long life, free from disorders and infirmities.

M. L. Reynier has published a work on the subject of Egypt under the government of the Romans.

ITALY.

A WORK interesting to the lovers of antiquities and the arts has been recently published at Rome, consisting

of a collection of engravings, representing the deities, altars, tripods, candelabra, basso relievos, &c. of antiquity. 2 vols. oblong folio.

RUSSIA.

M. CH. DE SCHLOEZER has published at Riga the first two volumes of a work on the principles of Political Economy and National Riches.

SWEDEN.

M. C. J. SCHOENHEER has published at Stockholm the first number of an entymological work, entitled *Synonymia Insectorum*, a treatise on insects, classed according to the *Systema Eleutheratorum* of Fabricius.

It is with pleasure we announce to the public that proposals are issued by Mr. SAMUEL ETHERIDGE of Charlestown, for printing CALMET'S GREAT DICTIONARY of the HOLY BIBLE, together with the FRAGMENTS, and SCRIPTURE ILLUSTRATED, published in London by C. Taylor, in 4 vols. 4to. with upward of one hundred engravings, explanatory and illustrative. This work is scarce in Europe, and sells at the high price of seventy dollars a set; and of course cannot in this country be very common, in the libraries of those to whom it is princi-

pally valuable. The publisher proposes to reduce the price to about one half the cost of the English copy.

Dr. RAMSAY of Charleston, S. C. proposes to publish, in July or August next, a small Map of the United States; also a *Historic and Biographical Chart* of the United States. In the Historic Chart, words, figures, letters, lines, emblems, and colorings are so arranged that much of the History of the United States, may be comprehended by a glance of the eye. In the Biographical Chart, the names of about 300 deceased eminent persons, are classed and arranged, so that their stations in life, the place and time in which they flourished, and other particulars, may be known by inspection. To these engravings are subjoined, in the same sheet, a concentrated History of the U. S. from their settlement as English Colonies to the present time. Connected with the above charts, and supplementary to them, is a Chronological Table of the principal events, which have hitherto taken place in that portion of civilized America, which is now free and independent. The whole is designed to give an outline of American History in a small compass, and as far as possible through the medium of the eye.

*"Segnius irritant animos demissa per
aurem,
Quam quæ sunt oculis subjecta fide-
libus."*

TO CORRESPONDENTS.

THE Sketch of the Life and Death of Mr. William N——, though doubtless interesting to his particular friends and acquaintance, would not be equally so to the public.

We thank the person who transcribed and communicated an extract from the London Evangelical Magazine. In order to prevent unnecessary trouble of this kind hereafter, we inform our correspondents, that all the Religious Magazines published in Great Britain or America, are within our reach.

We are sorry that we had not room for the whole of the First Lecture on the Evidences of Divine Revelation. These Lectures will command for themselves, we doubt not, an attentive perusal.

Some domestic Religious Intelligence, particularly the annual accounts of the Massachusetts Missionary Society, we were obliged to postpone till next month.

Lines addressed to Mrs. C——n will appear in our next number.

We readily apologize to our subscribers for some mistakes which occurred in the Panoplist for April and May, through the inadvertency of the binder. Those who have received imperfect copies, are requested to return them, and receive others in their stead.